# The Liomiletic and Hastoral Revielv

VOL. XXVIII, No. 12

SEPTEMBER, 1928

As We Are

Is Preaching Out of Date?
Catholics and the Modern Mentality
St. Thomas and the Sacrifice of the Mass
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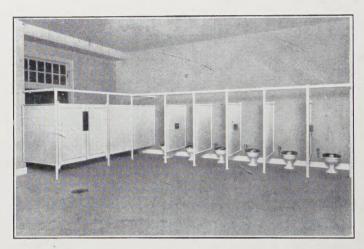
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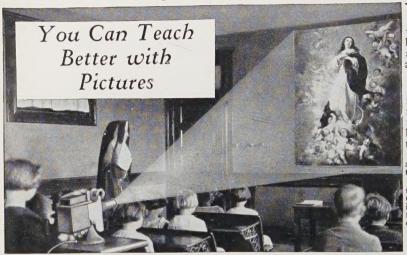
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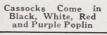
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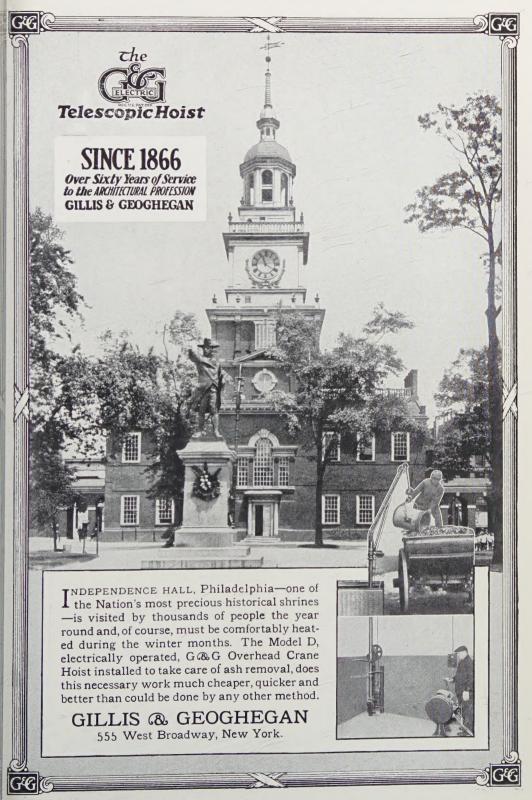
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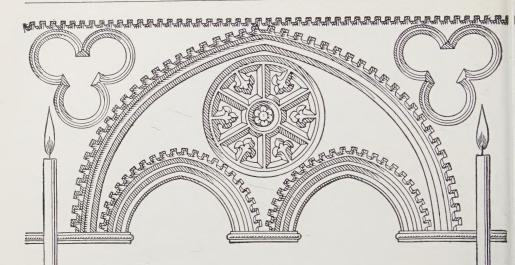
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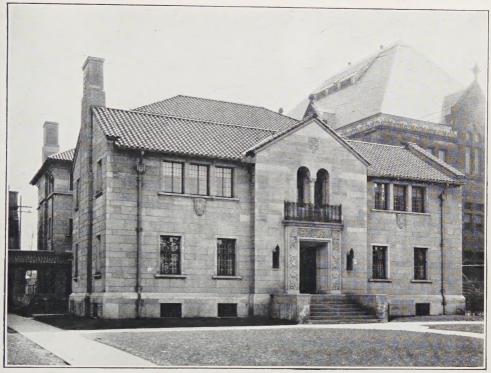
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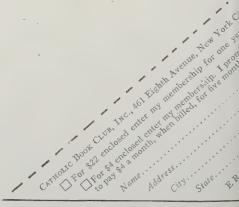
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A Monthly Publication

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P. VOL. XXVIII, No. 12 SEPTEMBER, 1928

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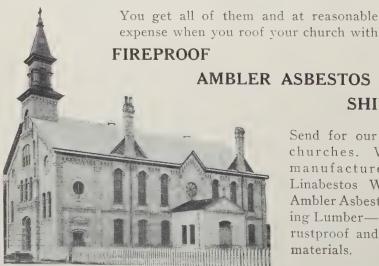
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### The

# Homiletic and Pastoral Review

Vol. XXVIII

SEPTEMBER, 1928

No. 12

### **PASTORALIA**

### Catholics and the Modern Mentality

We are endeavoring to obtain a clear understanding and a sympathetic appreciation of the modern mentality and to take stock of the intellectual tendencies that are operative in our days. The purpose of this mental stock-taking is twofold. An inventory of this kind, if well made, will place us in an advantageous position of defense against the insidious dangers of our Faith that emanate from this source, and at the same time will assist us in discovering the most effective line of approach to the minds and hearts of our contemporaries in order to bring them into the True Fold. For the defense of faith and the methods of controversy do change considerably with the times. Every age has its own dangers for the faith of Catholics and its own characteristic obstacles to the conversion of non-Catholics. Both the pastor of the Fold, whose task it is to keep unspotted the faith of his flock, and the convert-maker, who seeks to make new gains for Christ, must be interested in the intellectual milieu of the times if they wish to be successful in their work.<sup>1</sup>

¹ The apologist, the controversialist and the convert-maker must be familiar with the temper of his generation and the mentality of his age, or he will be working in the dark and fail of his purpose. That also is the conviction of Mr. Edward Ingram Watkin, who writes: "Wellnigh a century has now passed since Newman began his lifework in the cause of Christian apologetic. He entered upon this work, not merely to meet the pressure of immediate controversy, but with the deliberate purpose of combating the growing infidelity of his age. He took a general survey of the present condition and future prospects of Christian apologetic. Such a general outlook over the state of affairs, both in one's own camp and in that of the enemy, is surely as necessary for the apologist in his warfare with unbelief, as for the military commander in his material warfare. Unless the apologist possesses this general view of the intellectual conditions and the spiritual needs of his time, and of the main lines on which Christian apologetic should proceed in view of these special conditions and needs, his more detailed work is most likely to miss its aim. Such a survey is, moreover, just as necessary for the least among apologetic writers, as for the great masters of Christian thought" ("Some Thoughts on Catholic Apologetics. A Plea for Interpretation," St. Louis, Mo.).

An enormous gulf yawns between modern thought and Catholicism. This fact, though in a measure reassuring to the pastor of souls, is rather disconcerting for him who goes in search of those who have strayed from the truth. The very width of the chasm between the modern and the Catholic mind renders the danger of intellectual perversion of Catholics through modern errors somewhat remote, though, of course, it does not entirely remove this danger. But, on the other hand, it becomes extremely difficult to establish mental contacts with men who are worlds apart from our ways of thinking. The controversialist has a hard row to hoe in our days.

If, in a sense, there is but slight direct danger for the faith of Catholics in the present-day environment, the danger from moral contagion is so much greater, Catholics are likely to become tainted by the loose morals of the day, and such contamination will in due time act unfavorably on their belief. When a Catholic begins to adopt the unchristian ways of living in vogue in our days, his faith is seriously endangered. But in the long run it does not matter whether faith is lost through the assaults of an evil philosophy, or whether it is gradually undermined by immoral practices. The latter peril, however, in our days is an imminent one.

In a recent article Father C. C. Martindale, S.J., has made a startling prediction which is quite in keeping with the line of argument followed out in the preceding paragraph. "And what I genuinely do think possible," he writes, "is this: for reasons varying in different countries, I think that conditions may arise such as to involve a great landslide of indifferent Catholics, leaving a very fervent remnant, but no more than that. For example, I think that it is so obvious in England that the non-Catholic denominations are ceasing to count religiously and the Church is so manifestly the only religious group whose stock is really rising, and rising rapidly, that soon Catholics may here become a minority sufficiently large and vigorous to be a nuisance; then there ought to be a genuine persecution, to which local irritations or unpopularities do not now amount; and in that hour I should think that whole masses of the half-hearted would slide off. I think this because it has been noticeable that any degree of increased freedom and popularity has weakened us; and if we do first get more power, more worldly well-being in the state, I expect to see, too, a weakening of spiritual vigor, so that in the hour of

reaction, of persecution, we would not resist. We would not be tough all through. I think that the frightful-I repeat, the frightful -burden rightly laid on the average citizen by way of Catholic doctrine concerning birth restriction, tends to break down the allegiance of thousands whose shoulders are not exceptionally strong. I know many who argue (illogically, but still): 'In this point I cannot-anyway I do not-observe Catholic rules. Had I not better therefore chuck the whole thing? Would I not be a hypocrite not to do so?' I should not then be in the least surprised to see, in a century, no Catholic country anywhere left, but strong, selfconscious, suffering Catholic minorities in every country—larger than they are now, much larger, in nominally non-Catholic countries (England, Denmark, Scandinavia, Germany, of course), and small but far more vigorous than they are now in historically Catholic countries such as France, Austria, some South American areas and so forth. I confess that Italy and Spain provide a problem such as to check even the most rash prognostications! I recognize that what I have said contains an implication that many Catholics are not all that they ought to be. Poor platitude! Who supposes that they are? But why aren't they? I leave aside the mystery of evil will, and ask if there are reasons for weak conviction, weak resolve?" True, this is a mere prophecy, but it is not as fanciful as it may sound at first reading. There are influences at work which are sapping the morale of our Catholics and thus paving the way for deplorable leakage. Now, perhaps the greatest menace to faith in our days is the growing sex immorality of the age.

<sup>2&</sup>quot;Paradox and Prophesy," in *The Commonweal*, February 22, 1928 (New York City). Another paragraph in the same article suggests the cause of this predicted decline of faith: "I fear I shall be called Puritan, if not Pharisee—kill-joy, Jansenist even; still I repeat what I had to say again and again during the months when it was my duty to preach the Pope's 'message to young men'—until we make to soak into the very fibre of the souls of our young men and girls a strong infusion of poverty, chastity and obedience, we shall have flimsy stuff... In England, I am told, an Italian writer has lately registered (he said that to return to Italy was like going back into a monastery) that there is an outbreak of self-indulgence unparalleled in extent and intensity. I am not very good at parallels and refrain from making any. There certainly is an amount of self-indulgence that must be bad for human nature, even, and absolute death to Christian ideals" (loc. cit.). What is here said of England is equally true of our own country. But such a social atmosphere, in which our Catholics cannot help living, is patently dangerous. By its persistent action it imperceptibly destroys their moral ideals, and then also attacks their beliefs, since there is a close and intimate connection between faith and morals, and faith rarely survives the ruin of morality.

#### THE MODERN SEX REVOLT

The modern generation claims as its right a sex freedom that has its parallel only in the darkest and most abandoned days of paganism. Ascetism and all that savors of discipline is laughed out of court. Modesty is branded as hypocrisy. Unbridled passion is euphemistically called self-realization. Men rail against the binding tie of indissoluble marriage. It has become a tacit assumption that even the young must have their sex experiences, which are regarded as indispensable to the full development of personality. Modern devices, by freeing the sex act from its natural consequences, have removed the last curb from irresponsible sexual enjoyment. propaganda for birth-control has invaded wellnigh every home in the country, and tries to place marriage entirely in the service of mere selfish gratification. This picture is not in the least overdrawn. Catholics as well as non-Catholics deplore the devastating sex laxity of the age. The vast bulk of men in our days live their lives on the plane of mere animal life. They have lost the sense of the supernatural, and are completely immersed in the enjoyment of this world. They seek nothing beyond a momentarily pleasant sensation. They have forgotten that they are children of God and heirs of eternity. Hence, their hunger for two things: wealth and sex gratification. Now, whereas riches even in our days still only go to the few, sex enjoyment by the invention of contraceptive devices has been made accessible to all who have no moral scruples in the matter. And the last moral scruples are fast fading way. In a searching analysis of the religious life of today Mr. Bernard Iddings Bell writes with regard to this subject: "Because he (the college undergraduate) does not understand that the Christian Church involves a life lived for supernatural ends, admittedly different from those of the world at large, he almost always fails to understand the real basis of Christian . . . Whenever morality is discussed nowadays, the argument almost always resolves itself into talk about matters connected with the seventh commandment. While we may deplore this tendency to limit good or bad living to the relationship of the sexes and to regard fornication as vastly worse than pride, vainglory, and hypocrisy—a thoroughly vicious seeing things out of focus—yet we may take sex for an example. It well illustrates the point being

made. Here, as it happens, anyone with half an eye can see that natural morality differs from Christ's morality, and that the difference is due to a differing definition of man and his highest good. When people believe as a matter of course that a man is an immortal soul, lodged within a body, they also believe that in matters of sex the interest of souls is more worth conserving than the interest of bodies. There was a time when most people in America thought that way, and when current natural ethics maintained just that. Such was not the case in the world to which Christ came and to which Paul preached. It is not the case in the world at the present moment. Nowadays most people do not believe any such thing about man and his highest destiny, and prevailing natural ethics has changed accordingly. The usual man of the moment may admit that there is a soul, but only in the sense of a higher function of the body. Man may be a superbeast, but he is essentially a beast. So people think. And, because they think it, the impulse toward chastity and monogamy loses force. This is to be expected for the simple reason that chastity is not an animal virtue and never was, while monogamy is not a natural arrangement for the handling of the family, and never has prevailed among the beasts. . . . If man is only a socialized beast, if his highest goods are animal goods, there is not the slightest reason why companionate marriage, so called, or some other form of thinly disguised promiscuity should not prevail. As a matter of fact, it is to some such thing that increasingly our contemporary natural standard, embodied in the changing laws governing matrimony, is approaching." In the realm of sex it has be-

a "The Church and the Undergraduate," in The Atlantic Monthly. We have quoted at length from this article because it avoids sensationalism, and is laudably moderate in its presentation of the facts. Let us hear an ardent apostle of the new sex freedom on the subject of traditional marriage: "It seems never to have occurred to the rigid upholders of such church laws that they are promoting more unhappiness, vice, crime, immorality and sin than they ever prevent. Such a rigidly fixed and enslaving marriage code may produce results quite as bad, immoral, and disastrous as irresponsible Free Love, of which it is supposed to be the direct antithesis. Regardless of all dogma and theory, I feel it my duty to speak the truth as I discover it in the confidential workings of my court. The kind of cases here described are not exceptional. They are far more common than the public knows. Back of them all lies the Sex Hunger, a normal instinct starved by our superstitions, conventions and dogmas. These many taboos demand obedience in the very teeth of nature and in defiance of the laws of God; and as people free themselves from the shackles of fear and superstition, they are coming more and more into contempt. . . . Marriage, as we have it now, is plain Hell for most persons who get into it. That's flat . . . And it is Hell for the simple reason that it is despotic, that it is a denial of freedom to individuals who can't live in bondage, because the most sacred instincts in their na-

come true what Mr. Felix Adler says of the morally debasing effects of the teaching of modern science: "And note that, when men think meanly of themselves, they are apt to act meanly; when men regard themselves as animals, they are apt to behave as such."

#### BIRTH-CONTROL

The most devastating influence in modern sex morality is the clamorously conducted birth-control propaganda. It has completely upset the traditional ideas of sex ethics, and brought about in the minds of many an incredible confusion. In this matter no small portion of the community is no longer able to see straight. Their thinking is all awry. The right use of marriage for its God-intended

ture forbid it. . . . Birthcontrol when science has finally perfected adequate, certain, and easy means of contraception, would mean that there would be no unwanted children. Thus there perhaps would be less likelihood of headlong marriages. The impulse toward love would have free and normal satisfaction in a type of marriage easily dissolved; and couples who found, in due time, that they were fitted to remain together indefinitely, and to undertake the joint responsibility of children with a fair chance of carrying that big undertaking through happily and willingly, would deliberately have children. Those who found by experience that they could not pull together that well, but who found the mere sexual bond satisfactory, would not commit the crime of bringing into the world unwanted children who would not on arrival have the benefit of a happy home and of correct rearing. More than that, unfit couples would not commit the even greater crime of bringing into the world children with an inferior physical or mental inheritance. Rather they would satisfy their wish for parenthood by adopting children who have first been given their physical life by fit parents. Such an order of things might make this race over within a very few generations. It might result, if linked with adequate education, in the creation of a race such as this old earth has never seen" (Judge Ben B. Lindsey and Wainwright Evans, "The Revolt of Modern Youth," New York City). The book that sets forth these views has not been universally condemned, but, on the contrary, has been hailed by many as a wonderful event. One writes: "It is all true, shamefully true for our vaunted civilization and debauched democracy, but glorious for all that, since you have diagnosed and given the etiology of our social leprosy and have fearlessly exposed yourself in pointing out the only sane therapy possible. I believe that this book sows the seed for more good and that it will do more than any book of modern times" (Dr. W. E. Robie, Author of "Sex and Life").

<sup>\*&</sup>quot;The Reconstruction of the Spiritual Ideal" (New York City). When morality weakens, the breakdown first occurs in the sphere of sex, and the first institution to be attacked is marriage. How the moderns look on marriage, appears from the following paragraph: "Those who officiate at marriages get from prospective brides and grooms many odd requests about the ceremony: 'Make it snappy' is not unusual; nor is 'Cut out the forever stuff . . .' Certain it is that respect for the institution is no longer so unquestioned as before. Open revolt against it is more frequent. As serious as direct attack is indifference, with or without cynicism. . . . But more and more another type of union has come into being. It is the mating of men and women who do not expect to become parents, who do not think of their marriage in terms of obligation to the children, and who demand therefore a greater freedom to divorce and to remarry than society may concede to parents. Though there was a time when marriage for any other purpose but procreation was branded as mere wantonness, such unions are now much more common, especially since women in far greater number than before are self-supporting" (Dr. Henry Neumann, "Modern Youth and Marriage," New York City).

purpose is ridiculed. It is put down as an irresponsible act, as rank selfishness, as lack of proper self-control. The unnatural use of the marriage act for mere sensual gratification is extolled as a sign of enlightenment, as a noble act of self-restraint, as evidence of vision. as an enrichment of the higher love life, as a manifestation of altruism and social forethought, as a laudable practice that distinguishes man from the brute. As a result of such teaching, the parents of numerous progeny are made the objects of scorn and looked upon with contempt. They are regarded either as hopelessly stupid or lacking in finer moral qualities. The world has never before witnessed such utter distortion of moral values. Says one of the apostles of this shameless practice: "There could be no greater contribution to the morality of the world and to marital happiness than Birth Control." The advocates of the practice look upon themselves as the heralds of a higher morality. They fondly imagine that they are inaugurating for mankind a new era of happiness.<sup>5</sup>

Demanding continence outside of marriage by the moderns is called suppressing sex. And sex is such a beautiful, wonderful fact, so essential to human happiness, that interference with it is nothing short of criminal! Divorce and unhappy marriages will not be prevented until we recognize greater sex freedom! What we need is sex enjoyment without procreation, and birth-control makes this feasible! "With an adequate method of birth-control this double arrangement (marriage merely for sex experience and marriage for procreation) might be possible, because it would not be undertaking the impossible task of forbidding to people a free, normal, and decent exercise of their sexual cravings. Permitted that, they would be ready to forego children if they were plainly not fitted to produce or to rear them. Such a restraint would be a reasonable, not an intolerable one-nor would it be an infringement on personal liberty comparable to the taboos we take for granted today and violate continually because we can't endure them."6 Companionate marriage

<sup>&</sup>lt;sup>5</sup> It surely sounds ridiculous when Mrs. Margaret Sanger, staunch advocate of birth-control, grandiloquently exclaims: "Upon our shoulders rests the responsibility of creating a new sex morality. The vital difference between a morality thus created and the so-called morality of the past is that the new standard will be based upon knowledge and freedom while the old was founded upon ignorance."

The same authors say: "In my judgment this cannot be done while marriage, as we now have it, is the one outlet permitted to the sex impulse. We should provide another type of marriage to meet this need. Whether society could wisely permit still other forms of sex liberty than the Companionate is a matter

comes under this category, for it is a device to secure sex gratification to those who do not wish to shoulder the responsibilities of parenthood, and who wish to retain the right to separate at will. It is the worst caricature of marriage that has ever entered into the mind of man. In fact, it is so absurd that it could have arisen only in a brain so obsessed by sex that every other consideration is blotted out.<sup>7</sup>

#### MORAL CONTAMINATION

The moral atmosphere in which we live is impregnated with elements of corruption. Catholic life has not proved itself immune from infection, but has suffered from its inevitable contacts with the unwholesome environment. It could hardly be otherwise. The Holy Father laments the decay of true Christian life and the decline of spirituality. In a recent Encyclical he writes: "Even among the faithful, washed in the baptismal blood of the Immaculate Lamb and

for the future. Perhaps with this rampant eroticism that is now the bane of society, brought under control by such means as this, some still further development toward a sane sex code and a greater degree of sex freedom outside of procreative marriage would be possible. . . Of all the forces in the world that have been instrumental in producing the type of marriage most inevitably destined for the divorce court, the Christian Church stands first. It has accomplished this tragic result—with the best intentions doubtless—by attributing to chastity—as to virginity—an exaggerated and fictitious value; by regarding every erotic impulse outside of wedlock as sin, by regarding sex as lust; by accepting the implications of St. Paul's teaching that it is better to marry than to burn; and by making of marriage a magic rite of purification, whereby people may sin with the permission of heaven. . . . And so the Christian Church, thundering down the ages against the sinful lusts of the flesh, has, by suppressing sex outside of procreative marriage, given it an abnormal importance within marriage" (Lindsey and Evans, "The Companionate Marriage, Miss Kathleen Norris writes:

Clindsey and Evans, "The Companionate Marriage," New York City).

7 Commenting on the Companionate Marriage, Miss Kathleen Norris writes:
"Thus, say the preachers of companionate marriage, their (of girls and boys in their teens) first sex impulses, instead of being dangerously thwarted, are satisfied safely and happily, no unloved or unwanted children are born, there are no complications and no responsibilities. 'They are doing it anyway,' said one of the chief exponents of the measure to me, 'youth will be youth. Why make it a matter of shame and sin for them? It's a perfectly natural thing—it's a beautiful thing. Nature is giving them these impulses, cleanly and forcefully—there'd be no world at all, if she didn't. It's only Society—it's only dirty-minded convention and interfering, churchgoing, psalm-singing Puritanism that makes such a fuss about it.' It is hard to be patient with arguments like this. It is hard to believe that any sensible person can in good faith advance them. The most charitable construction possible seems to be that, if persons think too hard and too long upon one topic, they are apt to run off the track mentally, where that topic is contemplation of juvenile delinquency, it is not surprising that to him the words youth and sex-abuse seem almost interchangeable. . . . The most pathetic fallacy of the companionate marriage theory lies in the bland supposition that, the minute sex appetites awaken in the young, they should immediately and precipitately be satisfied" ("A Laywoman Looks at Companionate Marriage," in The Catholic World, June, 1928).

enriched by grace, the spectacle is not less sad, since many of all classes are ignorant of divine things or poisoned by false doctrines, and live evil lives far from the house of their Divine Father, without the joy of hope in a future beatitude, and deprived of the comfort derived from the ardor of charity, so that it can be said in truth that they live in darkness and in the shadow of death. Moreover, among the faithful there grows a carelessness in matters religious and of ancient tradition whereby Christian life is supported, domestic society is regulated, and the sanctity of marriage defended. . . . Christian modesty has been lamentably forgotten in the mode of living and in the dressing of women. An insatiable longing for the perishable things of the world, anxious seeking for popular favor and contempt of legitimate authority and the word of God have shaken faith itself, or very gravely endangered it."8 It is not difficult to recognize in this deplorable phenomenon of Christian degeneration the destructive influence of the time-spirit.

CHARLES BRUEHL, D.D.

<sup>8</sup> Miserentissimus Redemptor, 1928.

### IS PREACHING OUT OF DATE?

By the Rt. Rev. Msgr. H. T. Henry, Litt.D.

The heading of this paper may sound like one of the sensational titles of sermons advertized in the daily press by our separated brethren. For we are inclined to marvel at the depression of spirit evidenced by the titles of certain volumes written by them. There is, for instance, Mahaffy's "Decay of Preaching," Ford's "Decadence of Preaching," and—by way of the last rites, as it were, over what had long been moribund—the portentous volume of Haweis entitled "The Dead Pulpit."

To such illustrations as these might be added the occasional laments voiced in the public press over the parlous state of the modern pulpit. Kennard has collected some of these in his "Psychic Power in Preaching": "Twenty years ago a smart writer in the London Times asked: 'Why this preaching? Why does this man talk to us? Why not be content to worship only when we go to church?' About the same time, in a more serious vein, the Edinburgh Review said: 'Divinity fills up her weekly hour by the grave and gentle excitement of an orthodox discourse, or by toiling through her narrow round of systematic dogmas, or by creeping along some low level of school-boy morality, or by addressing the initiated in mystical phraseology; but she has ceased to employ lips such as those of Chrysostom or Bourdaloue.' And these utterances have had many an echo since, from sources of more or less importance. An English Church clergyman, a few years since, referring apparently to his own National Church, elaborately argued 'The Failure of the Pulpit,' and a New England religious periodical invited a symposium on the solemn problem: 'Shall We Go On Preaching?' These voices, which are representative of a class not altogether frivolous, cannot be silenced by indifference or apology." And Kennard wrote his volume to help preachers maintain their place of paramount power in human society.

We might also consider the alluring, and often grotesque, titles of sermons advertized in the daily press, as having evidential value in this connection; for the pulpiteers have thus become like to the "barkers" who stand in front of booths in country fairs and "midways," and solicit passers-by to enter, while the "snappy" titles of

the sermons indicate an apparent fear lest the character of the wares—namely, of the sermons themselves—needs more than its own merits to gain popular attention.

Moreover, preaching was once the very breath of life to many of the religious denominations. Superficially, at least, it would often seem to be replaced by other features of what is euphemistically called Divine Service—features that differ but slightly from an ordinary performance of vaudeville. One could fancy that illustrations of this assertion would fill a little volume, although I have not made it part of my interest to collect any of them.

On the other hand, volumes of instruction in homiletics continue placidly to issue from many presses. There is a market for them, or publishers would cease to print them. And homiletic magazines come regularly from the press to subscribers who assuredly would not continue subscribing to a dead cause. Even the volumes dealing with the decadence, the decay, or the death of preaching, are by no means morbid or funereal in character. Rather do they desire to point out the means of renewed life in an art which is universally practised today.

II

Turning now to our own Catholic interests in the question placed as a heading to the present paper, there are several considerations that could lead us—or, say rather, some unwary ones among us—to hesitate before giving an emphatically negative reply to the question. For, with a modified implication, the question may still linger unpleasantly in our minds.

The modification is twofold. First, congregations already instructed in Catholic faith and morality both by assiduous training in religious schools and by undisturbed practice through many years of the religious activities connected with their faith, are not in the same case as the heathen of the missionary's objective, or the rude peoples that listened to the long sermons of such preachers as St. Bernardine of Siena. Parochial limits are now well-defined, parochial activities are constant and efficiently managed, and sufficiently oft-recurring spiritual retreats and missions avail to stir up the negligent, indifferent, backsliding members of a parish. The regular Sunday sermon has no longer its olden place of distinction either as a doc-

trinal or a moral agent for the community. Some such argumentation may linger, in an unformulated manner, in our minds.

Allowing some such contention as this to stand for the moment, we may next consider the second modification. This is to the effect that a ritualistic Divine Service has its own sacramental value, its own liturgical teaching power, its own moral implications, and is therefore not to be compared with an ordinary and somewhat haphazard service such as is witnessed amongst our non-Catholic neighbors. With us, the Sunday sermon may be desirably-indeed, at times necessarily-much curtailed in length. The history of the Catholic pulpit in recent times confirms this contention. The olden sermon of an hour's duration gave place to the half-hour sermon; this, in turn, to the half-hour sermon including the time necessary for reading the Gospel and the announcements; this, in its turn, to the twenty-minutes allotted to the same task, to the fifteen-minute, the ten-minute, the eight-minute (illustrated in Demouy's two volumes), the seven-minute (strongly urged by Mullois), the five-minute (illustrated by the volumes issued by the Paulists), and even the three-minute sermon (illustrated by the recently published volume of McDonough). Another curtailment of length, and it is quite obvious that the Sunday sermon will have passed away into the limbo of forgotten things.

Thus may be outlined the twofold-modification argument. In answer to it, however, a defender of the practical value of the Sunday sermon might point out that the constantly diminishing length of the Sunday discourse is not in reality a proof that a venerable custom is gradually dying out, but is rather an indication of a custom that desired—if a paradox is permissible here—to be introduced. Third Plenary Council of Baltimore strongly urged some instruction to the people at all the Masses on Sundays. It pointed out a desideratum in our work. It desired the introduction of something which many churches did not have. But our small number of priests and their many Masses on Sundays made such a thing as preaching at every Mass a difficult task for several reasons, one of which was a very restricted time-limit for preaching, while another was the obviously great physical strain of two Masses plus two preachings laid on a single pair of shoulders already weakened by a long period of absolute fasting. A solution seemed to be found in curtailing greatly the ordinary length of the sermon. At all costs to the sermon, let the custom be introduced. Once established, the custom could be modified to suit local conditions.

The parochial Mass is traditionally not so much limited in respect of time. There, indeed, the sermon may be as long as prudence will suggest. Even there, nevertheless, the olden one-hour or half-hour discourse has yielded place to shorter sermons of varying lengths. Doubtless, the able and interesting argumentation of Mullois availed greatly towards this result. The argument, however, goes on merrily in an attempt to define time-limits for preaching at the "late" Mass, and even on exceptional occasions that do not include the celebration of Mass. And so it would appear that preaching is not now what it once was, and that it may be said to be getting out of date. Our congregations weary of long services in the church. They grow restless during a combination of a long discourse and a lengthy ceremonial. The Mass itself—that is the grandest of all possible things. The sermon is something of an accident therein, and on occasion may be dispensed with entirely—or if not dispensed with, may be curtailed with less labor to the preacher and with greater satisfaction to his hearers. In some such fashion may the argument run.

#### III

While the laity may reason thus, we may hear some criticisms of the value of preaching even within our own clerical circles. An aged and learned priest once indicated to me his own view that sermons were practically a waste of time. He may have had in mind the sermons he had been forced to listen to, but he did not appear to imply this. Howbeit, the young preacher who may chance to hear an elder expressing his mind in this fashion could well be reminded not always too confidently *jurare in verba magistri*. Too great importance should not be given to an *obiter dictum*, even when uttered by a scholar on a subject which may not lie within the wide range of his proper abilities.

A young preacher may also be cautioned against a certain spirit of levity in which sermons are discussed at times—such as humorous remarks about the *Dabitur Vobis*, the preparation of a sermon during the process of shaving on Sunday morning, and the like—or are

made the subject of an indirect slur on preaching because of the weakness of this or that sermon. There are sermons and sermons, and no argument against poorly prepared discourses should hold against preaching in general. Neither should the deplorable "preaching-tone," however common it may be, constitute an argument against preaching itself. The anecdote concerning Lamb's reply to Coleridge must not be misunderstood. Charles Lamb was once asked by the great Coleridge if he had ever heard Coleridge preach. "Sir," replied Lamb, "I never heard you do anything else." The jocose retort of Lamb was an arraignment, not of preaching, but of Coleridge.

It is quite possible that the expressed or implied criticism we may hear within our own ranks results from a confusion of preaching with what is sometimes justly derided as "pulpit oratory." Cardinal Manning, for instance, records in strong language his dislike of what he styles "pulpit oratory." In his "Eternal Priesthood" we read: "It may, however, be truly said that pulpit oratory came in with the revival of paganism, impiously called the Renascimento. heads were turned with literary vanity. The ambition to copy the Roman orators in style and diction and gesture destroyed the simplicity of Christian preachers, and bred up a race of pompous rhetoricians, frigid, pretentious, and grandiloquent. The evil, once in activity, spread, and has descended. Saints have labored against it in vain—S. Ignatius with his energetic plainness, S. Philip with his daily word of God, S. Charles with his virilis simplicitas—his manly simplicity. But the flood had set in, and it bore down all opposition. The world runs after pulpit orators. They please the ear, and do not disturb the conscience. They move the emotions, but do not change the will. The world suffers no loss for them, nor is it humbled, nor wounded. We have not, indeed, seen our Divine Master, nor heard His voice; but if by faith and mental prayer we realize His presence, His truth, His will, and our commission to speak in His name, we shall be filled with a consciousness of the unseen world and its realities, and out of that fulness we shall speak. We shall, indeed, need careful and minute preparation of what we are to say."

The strong commonsense of the Catholic clergy commends this view of Cardinal Manning, however much our congregations may

applaud what he styles the "pulpit orator." The temptation is accordingly to make preaching, in this mistaken view of the office, a subject for mirthful comment, which may nevertheless be misinterpreted by the young priest as a reflection on preaching in general.

That "eloquence" and "pulpit oratory" may be matters of easy confusion, can be seen from the words of Dr. Blunt, a quondam Professor of Divinity at Cambridge University: "Eloquence, if that be the object of the young preacher to attain unto, as it often unhappily is, never comes of an over-attention to the choice of words, or construction of sentences—pulpit eloquence least of all. It never can be the fruit of a miserable wish to shine; and here lies the root of such fustian as often goes for eloquence; miserable in any man—most miserable in a Minister of Christ in the exercise of his office. Eloquence must be the voice of one earnestly endeavoring to deliver his own soul." Comparing the first sentence in this extract with the last, we may be puzzled, and wonderingly ask: Why should it be an unhappy thing for the young preacher to endeavor to deliver his own soul? False eloquence is confused with true eloquence—the outer husk with the inner kernel.

Doubtless, the same implication against what is sometimes called "pulpit oratory" resides in the brief counsel given by Bishop Ward in his work on "The Priestly Vocation." He says: "The inflated and artificial style of oratory, current until almost modern times, would today be wholly out of place. At best, it was ill-suited to so lofty a purpose, and St. Alphonsus only followed the lead of many Saints in warning the preacher against the style it naturally led to. The present simplicity of taste is far more in keeping with the sacredness of the work. Let the priest say what he means and mean what he says, and the intrinsic force and sacredness of his words will be better than all rhetoric."

Eloquence, oratory, even rhetoric, are thus impugned by masters in Israel. There remains only elocution to put in the stocks, and pages could be filled with denunciation of this remaining element in public speaking. However, Bishop Ward forthwith proceeds to say: "Above all, let there be no affectation of manner or self-consciousness, which does so much to mar the effect of a sermon. By all means, let him practise clearness of utterance . . . A careful utterance in a suitable pitch is really all that is required . . . The

preacher should likewise make an effort to get over his natural shyness and disinclination to use his hands . . . We do not wish to gesticulate so much as the French priests do—it is not in accordance with the genius of our people; and what is suitable in one country is out of place in another." We may properly reflect that all these counsels fall within the province of a correct elocutionary training.

Now, it cannot be that eloquence is banned, oratory ridiculed, rhetoric disparaged, elocution laughed out of court. What, then, is aimed at by the truly rhetorical and eloquent criticisms I have just quoted? Obviously, I think, not any one of the things mentioned, but merely their counterfeit presentment. The young preacher may have—probably has—a wrong conception of these elements of every good discourse. To his mind, eloquence may suggest what a clerical friend of mine once called "a diarrhœa of words"; oratory may be understood as high-flown diction; rhetoric may be misconceived to be flowery language; elocution may be misapprehended as pompous declamation, posing, and the "start theatric" ridiculed by Cowper.

What the sincerity of the Catholic priesthood rejects as pseudo-eloquence or so-called "pulpit oratory," is equally rejected by the celebrated platform orator, John B. Gough, who in his "Platform Echoes" cautions the young speaker thus: "The orator who is over-anxious for appearances, appropriate gestures, or the very precise modulations of his voice, is apt to become artificial, and is almost sure to blunder either by inappropriate gesture, or by crying at the wrong time. A speaker should not be striving for pretty sentences or obedience to certain rules. . . . An orator is least apt to blunder who is natural, who has something to say, and says it." Gough uses here the word "orator" simply in the sense of speaker.

### IV

Another objection to preaching—namely that "in a reading age like ours sermons are out of place"—is dealt with by Father Joseph Rickaby, S.J., in a manner sufficiently concise to justify full quotation. In one of his Cambridge Conferences (on the subject of "Religion in the Modern Novel") he discusses the matter with pointed argument: "I cannot agree with the proposition—it seems

to me not historically true-certainly it is not according to the mind of the Catholic Church to say, that preaching was the invention of an age in which people read either not at all or with difficulty, and that in a reading age like ours sermons are out of place, unnecessary, and to be abolished. Holy Church is not likely to abolish them. The Church has ever attached special efficacy to the spoken word of God, so that, of two discourses equal in all other respects, we should expect the discourse uttered aloud by an authorized person from the pulpit to bear more spiritual fruit than the discourse read privately at home. If, instead of coming here to address you, I had my Conference printed and a copy posted to each of you on Saturday night, first, I should have grave doubts about your reading it: secondly, I say, the reading would not do you as much good as the spoken word, the text being the same: the reason is, because the word is not merely composed but spoken with authority. Those people who complain of sermons are not conspicuous for diligence in spiritual reading; what they read is the modern novel, and that often in great profusion."

The thought of having to read any printed page is distressing to some good folk. Others are willing to spend time reading modern novels. The "tired business man" finds his evening recreation at a "movie," or "musical revue," or vaudeville performance. A comparatively small number may, for various ambitious reasons, read a serious essay in a magazine. The professional man may try to keep abreast of the current thought in his own special subject. There is, however, some kind of magic in the human voice that will attract all of these classes to hear an interesting speaker on almost any topic. Will they draw the line at sermons? Apparently not; for let a congregation understand that a capable preacher is to address them at any given time, and the church or parish-hall will be thronged. And, to bring such an audience to him, the preacher needs not to strive after "pulpit oratory" in the sense impugned justly by the great authorities quoted in the present paper. He needs only to be earnest, zealous for souls, and energetic enough to have prepared his sermon or address with proper care.

Preaching of this kind is never out of date—never will be, we can confidently assert, out of date. The spoken word has a power and an efficacy not to be found in the printed page.

### AS WE ARE

(Sequel)

#### I. Meet the New Pastor

By Abbé Michel

"Good things continue with their seed. Their posterity are a holy inheritance, and their seed had stood in the covenant. And their children for their sakes remain for ever; their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom and let the church declare their praise."—Ecclesiastes.

Balancing these beautiful words with the life and works of Father O'Brien, his old friend, the Rev. William O'Leary, C.SS.R., paid a striking tribute to the dead pastor of St. Anselm's and to the pioneer churchmen of the "Imperial City." It was delivered in a crowded church in the presence of the Bishop, several Monsignori, and a great gathering of the clergy. The Bishop gave the final absolution. There was hardly a dry eye in the congregation as the body was borne from the church. Father John Spurter was the master of ceremonies.

So the newspapers had it. But the people knew that they had lost a noble priest, and that they had buried a father and a friend. And in a human way they felt it. With tears they watered the sods that covered him in.

Time takes them home that we loved, fair names and famous, To the soft long sleep, to the broad sweet bosom of death; But the flower of their souls he shall not take away to shame us, Nor the lips lack song forever that now lack breath, For with us shall the music and perfume that die not dwell, Though the dead to our dead bid welcome, and we farewell.

(Swinburne.)

The days following the funeral were lonely days for Father Tim. He was appointed administrator of the parish. He was declared executor of Father O'Brien's estate and approved by the Bishop. But nothing mattered to him. The days dragged on. A neighboring Paulist Father helped with the Masses on Sunday. Father John fussed around as usual, growing tired of listening to the praises of

the dead priest at every turn, and speculating vaguely on his successor. So for three weeks things jogged along in St. Anselm's, just as if Father O'Brien were still in his chair. The mere removal of the old priest's gramophone, armchair, books and odds and ends to Father Tim's quarters was the only visible indication—though a sad and decisive one—that he was gone for good. And that turned out to be the only voluntary innovation in the disposition of things at St. Anselm's during the administration of the Reverend Timothy Dunnegan. For almost a lifelong friend, that was enough. A letter from the Bishop did the rest. It was dated January 25, and ran as follows:

Chancery Office, January 25, '27.

Reverend and dear Father:

Father William Zaring will take charge of St. Anselm's Parish, beginning the first Sunday in February.

You will please surrender to him the reports and accounts of the parish up to date.

You are also hereby appointed Pastor of St. Mary's Church, Slocum, Dutchess County, N. Y. Kindly report for duty not later than February 4, 1927.

Wishing you all success and every blessing.

I am, yours in Christ,

T. CUMBA.

Father Tim expected it, but, like all communications from Chancery, it upset him. He called Father John and showed him the letter. The young priest read it with mingled delight and surprise. Audibly he murmured:

"Where's Slocum? And who's Zaring?"

"Well, where is Slocum?" repeated Father Tim sharply.

Father John was not listening. He was painfully puzzling: "Who is Zaring?" He looked up at Father Tim. "Where is Slocum, did you say? Why," he continued, "it's up the river. Not far from Beacon. A one-horse town. It could be worse. Now, who is Zaring, Père?"

Father Tim did not know him personally. "Why," he ventured, "Zaring is a well-known character. He was a chaplain or something during the War. . . And he's been messin' around the Chancery ever since."

"Uh, uh!" followed Father John with a nasal intonation. "An army chaplain, eh? Oh, well, guess he'll fill the bill all right. . . . An army chaplain?" he repeated, "an army chaplain?" as if convincing himself of the significance of such apprenticeship. Father John was trying to "place him." And his memory rarely failed him in such matters.

"Sure, Tim," he gushed, "I remember him. I know him. Met him down at the Propagation Office. Been secretary down there.

. . . Hot stuff. . . . Bright fellow. . . . Sure, I remember him. . . . Doc. Ryan introduced me. . . . He was in the Seminary with Doc. Sure, I remember him. . . . Yessir! He 'knows his pews.' . . . Believe I'll give him a ring. Wonder if he's in. . . . Say hello and congratulate him. . . . What do say, Père?"

Father Tim agreed. "Go to it, John. It won't hurt. . . . Give him my best wishes."

Father Dunnegan was thinking about Slocum. And in due time he went quietly "up the river," installed himself in St. Mary's Rectory, and lived happily ever after.

In those days of nervous waiting Father John fell under the mysterious urge of writing letters. It relieved him like a long walk, or a gallop, or a drive going no place. And as a form of dissipation it possibly had the advantage of hurting nobody but himself. He released this one to his old friend, George.

St. Anselm's, January 28, 1927.

'Lo, there, George!

Do you smell the fish? Gosh, I hate Friday. They get the rottenest kind of mackerel here. Honest, I'm beginning to smell like a Greek Restaurant. Every fry hits the attic and stays, do you get me?

Sorry you didn't make the funeral, big boy. We had a big spread that day. The Bishop did not stay for it. That's all the go now, they say. But the "boys in blue" squatted alright, and walloped it. Anyway, we gave the old gent, R. I. P., a great send-off. Father O'Leary, a big fellow with a voice like the subway under the river, preached the sermon. It was good alright, but too long—forty-eight minutes on the ticker. He certainly handed it to the old man. . . Told all about hard times in Ireland and how O'Brien was fired out of Maynooth, the tough times here, and the old pioneers. . . Say, did you know that 149 years ago, right here in New York, a Catholic

priest was hung for saying Mass? Can you beat it? Then he told all that stuff about Father Whelan, and Old St. Peter's, and Bishop Concannen, and all the "gents" who built the church up here. . . It certainly was interesting. 'Twas a pity the old man couldn't hear him. He must have used the word "Irish" about a million times. The Mass was great, though. Guess you read the accounts in the papers. . . Talk about ceremonies, George. I'll swear these old fellows are hopeless. One place is as good as another for themon the altar or in the book. Honest, you'd need anchors to keep them in the one spot, an' blinkers wouldn't hurt either.

But right now the question is: What do you know about Zaring? I met him, you know, at the Propagation Office a few months ago. . . Slim and snappy, you know, with mouse-colored thatch, thin on the ridge. He looks to me like a "wow!" You heard about Tim and Slocum. Poor devil! He checks out Sunday night. He tells me Zaring was a chaplain. That's good business evidently. All of them go homesteading before their turn. Zaring, you know, is junior to Tim. But I don't hear anyone hollerin' "Stop thief," do you? Yesterday, there was a meeting on the second floor, a house cleaner, a decorator, and a furniture man. He gave them three days to remodel O'Brien's diggings, Tim says. They started in today. That looks hopeful. I might be able to introduce you to a bathtub, instead of a gold fish trough, on your next trip over. Anyway, he can't be too "ritzy" for yours truly. They tell me he has a pet cat. I don't like that. But it can't be as bad as the old gramaphone and its Wild Irish Rose.

Hurry over, George. Don't be so dumb, between drinks. Things are getting terrible "stoopid." Gather the garbage and bring it over. I'm crazy to hear something about the new skipper. Harry was telling me that when he was in the army . . . Aw! it's too long. Come on over and get the odor of sanctity before the disinfectors land.

Yours truly,

John.

The rooms were ready for the new pastor Thursday night. The bedroom was finished in old rose, modest and cheerful, with a new suite and drapes to match. The study, which was to answer also for his private office, was a cheerful ensemble with the walls in green, the borders cream, and the doors and ceiling white. A beautiful walnut desk of long lines was the most striking object in the room. It had a glass top on which stood a magnificent silver crucifix and a cut-glass writing set. Otherwise it was delightfully bare and shiny. It gave one the impression of things well kept and well disposed. There was a large typewriter, with a special stand and chair, and a very compact filing cabinet in the east corner near the window. There was a radio in the opposite corner and a phonograph in an-

other. The books were lodged comfortably in two four-section book cases, with a clock on one and a bust of Plato on the other. Three large leather-upholstered rockers were arranged accommodatingly. There was a gorgeous small Persian rug near one. The transformation was very complete and very thorough. Even the ghost of Father O'Brien would be very much out of place now.

Father Zaring arrived at the Rectory Friday evening. Father John saw the cab pull up, and went to the door. The pastor gave the curate a friendly smile as he alighted. He looked up at the house as the driver brought a suitcase and a little leather box to the door. Then he paid him off, and went in. The Fathers greeted each other heartily.

"Quite a building here," Father Zaring said as they climbed up stairs.

"Yes, Father, kind of rickety, though," answered Father John.

The pastor was quite pleased with his rooms. He surveyed them calmly, and put the little box down near the desk.

"Quite a change—or rather a striking contrast—from the stairs and the hall," he said, as he sat down at the desk. "I thought it better to set these rooms in order before landing, so that I can carry on while the rest of the house is in revolution. The Bishop, in fact, suggested it. Everybody knew that poor Father O'Brien wasn't particular. But he was a wonderful man, God rest him, a wonderful man, and a priestly priest, Doc . . . By the way, what are the dining hours here?"

"Twelve and six, and breakfast when you holler, was the old time-table," replied Father John. . . .

"Well, Doc," continued Father Zaring, "those hours suit me perfectly . . . Regularity is what counts . . . Tell the cook—what's her name? Nora? Yes, well tell Nora that I'm here for tea. Are there by any chance some letters for me here?"

"Yes, Father, I'll—they're on the bureau in the diner," answered Father John nervously as he hastened from the room. Father Zaring was alone.

(To be continued)

# ST. THOMAS AND THE SACRIFICE OF THE MASS

By Joseph Brodie Brosnan, M.A.

In his intellectual flights St. Thomas reminds one of the eagle. As he progresses, he seems ever to fix his eyes on the Sun of Justice, and to be guided by the unchanging and unchangeable light which is thence naturally or supernaturally communicated to the human mind. He traces how things come from God, and how they do, or should, return to God. Consistently he adapts this method whenever he treats of sacrifice. Nor must the student of his writings ever wholly forget this fact. God is not only the First Free Cause and Last End of Creation, but also the First Free Cause and Last End of Redemption, and thus of that Sacrifice whereby Redemption is wrought. Unfortunately, St. Thomas nowhere deals expressly with the Sacrifice of the Mass. His teaching hereon must be derived from certain general principles and from scattered statements found here and there throughout his works. The difficulty of the present paper is, therefore, evident. Relevant principles and relevant passages of his writings are variously interpreted by the learned. All profess themselves true disciples of St. Thomas, notwithstanding the fact that they are at times in glaring mutual contradiction. To tide over this difficulty, we have always striven, wherever possible, to avail ourselves of the teaching of Holy Mother Church, and of any explanation of her teaching that she gives, hoping thus to find an unerring key to the correct meaning of difficult or controverted passages of our Saint. It is remarkable how often the doctrine of Holy Church is couched almost in the very words of St. Thomas. Her meaning, therefore, must be his meaning. Thus guiding his endeavor, in the present theme, the writer asks to be allowed to disagree with or to reject in open matters any interpretation of St. Thomas given by others, wherever and whenever strong and convincing arguments seem to require such disagreement or rejection.

To begin with, many difficulties will be removed if it be shown that St. Thomas, on the one hand, does not deem destruction an essential of sacrifice, and that, on the other, his teaching on the Mass fully verifies his own idea of sacrifice. Being closely connected with both of these, "representation" also calls for some attention before approaching the main theme. If, finally, it be shown that in all those matters St. Thomas is in full harmony with the teaching of the Church, the task proposed will be accomplished.

St. Thomas says: "Sacrifice has its name from the fact that man makes a sacred something" (II-II, Q. lxxxv, art. 3, ad 3). This the word itself implies, for sacrifice is from "sacrum facere vel fieri," to "make or become a holy thing." Now, "the sacred thing" of sacrifice is a peculiarly holy thing: it is "supreme worship or an actual element of supreme worship."

"If anything be used in divine worship as unto the holy thing which, so to speak, by its complete use (consumendum) it must thence needs become, it is both an oblation and a sacrifice' (II-II, Q. lxxxvi, art. 1, c). "Sacrifices are properly named, when something is done with reference to what is offered to God; as that animals are killed and burned, that bread is broken, eaten and blessed. This the name itself implies. For sacrifice is so called because man makes a 'sacred something.' Anything is called oblation, directly that it is offered to God, although with reference to it nothing (holy) is made with it. . . . First fruits, because they are offered to God, are indeed oblations (Deut., xxvi), but they are not sacrifices, for nothing holy was made with them (circa eas)" (II-II, Q. lxxv, art. 3, ad 3).

Here we incline very strongly to the view that "animals killed and burned, bread broken, eaten and blessed," is but an explanation of the manner of oblation or of the offering of these things to God. The reasons that uphold our opinion here may be briefly stated:

- (1) In this very answer, "bread on the altar"—possibly referring to the "loaves of proposition" ["Circa quos nihil fit," with which nothing (holy) is made]—is expressly classed by St. Thomas as an oblation. Here then breaking, eating and blessing—that is, blessing which does not make bread into a peculiarly "holy thing"—are not sufficient for sacrifice.
- (2) In his Commentary on Romans, xii (Lectio i), St. Thomas says expressly "that the natural host, which at first was living, was killed in order that it might be immolated" (ut immolaretur).

(3) The title of this article shows that St. Thomas is speaking of oblation: "Is the *Oblation* of Sacrifice an Act of a Special Virtue?" In his general reply, he shows that oblation is referred "to divine reverence," and therefore to the "special (*determinatam*) virtue of religion." It is very natural, therefore, to take the instances cited in his queries as instances of "oblation," and to understand that the manners of oblation instanced are not of themselves either sacrifice or sufficient for sacrifice.

From those passages it seems clear therefore that "something more" than oblation is required for sacrifice, and that, only in so far as destruction (occidebantur et comburebantur) is subservient to this "something more," may destruction enter sacrifice. Now this "something more" is consecration or immolation. Hence it is that St. Thomas writes: "The natural host which at first was living was killed in order to be immolated" (Lectio i in Rom. xii, p. 10). Sacrificial immolation and consecration are practically the same thing. Immolation, however, seems to emphasize the priest's action with reference to the victim, that such victim may outwardly express and actually be the "aliquod sacrum"—the divine worship or outward sacrifice. Consecration emphasizes "the making holy," for "consecration" does make a thing permanently and completely "a holy thing," while simple blessing or offering does not (cf. I-II, Q. ci, art. 4). Hence, consecration or sacrificial immolation, and not destruction, is essential to sacrifice. From his general principles, the same conclusion seems to follow. To redeem is to revivify and rescue from temporal and spiritual death, by uniting the revivified to God forever. Sacrifice which redeems and revivifies cannot, therefore, consist essentially in destruction. Likewise, what pays supreme worship cannot do so as dead. Sacrifice pays supreme worship. Therefore, its essence cannot be death or destruction. Death or destruction is due to sin, for sin, in so far as it cuts man off from God, is a death and destruction. It follows then that death and destruction are found in sacrifice only in so far as sacrifice is also a representation of sin. "The host, that was previously living, was killed in order to be immolated. This was to show that, owing to the reign of sin, death still reigned in man" (Lectio i in Rom. xii, p. 170). Hence, to use human language, sacrifice must now

be God stooping down to raise the sinner to life from death and destruction, whilst God hereby displays that He is God, and enables sinners to recognize and proclaim their deliverer for what He is. Redemption was possible only because Christ was as great a Master of life as of death both in His Passion and in his Resurrection. "Christ had indeed, in common, beatitude with God, mortality with And on this account He interposed Himself as mediator, that, mortality being completely enacted, He might both make immortals out of mortals (this He showed by His resurrection) and effect happy people out of miserable. Hence, He Himself never ceased to be" ("Ipse nunquam decessit," Summa, III, Q. xxvi, art. 1, 2). Ipse here clearly refers to the Second Person incarnate. Therefore, the Person Christ nunquam decessit (never ceased to be), and was absolute Master of Life and of Death. He allowed and accepted death into His Human Nature-after the manner and for the length of time He wished—according to the Divine Decree, to show man the malice and wages of Sin, together with the powerlessness of Sin against God, etc. Yet, this death and destruction did not sever the Hypostatic Union, nor destroy Christ (nunquam decessit). Hence, the Resurrection proves, not as Fr. De la Taille seems to think, that the Cross was acceptable to God, but rather, as the Saviour Himself in His public teaching explained, that the Christ of the Cross is God. St. Thomas writes: "By rising from the dead, He (Christ) manifests that, as regards death, He overthrew that power"-that is, the united power of Sin and of the Devil (Summa, III, Q. 1, art. 1). It ought to be amply clear, now, that neither in the above passages nor in any part of his writings, does or can St. Thomas teach that destruction is the essence of sacrifice. According to our Saint, therefore, sacrifice may be defined as that peculiar act of supreme worship which consists in the offering and consecration to God of a daily approved, external thing by the spiritual power of a duly empowered priest, who thus makes it an outward, duly expressed testimony of the great truth that God alone is the true God. Because this spiritual power of the priest, although very real, is yet very hidden, it is often called mystical (Greek mustikos, "with closed eyes and mouth," hence known to the mind alone). Further, sacrifice is made up of two parts: the victim with the inner sacrifice or sacrifice of the soul, supreme love, reverence, obedience, etc., and the victim in a divinely approved manner outwardly expressing the inner sacrifice which it contains. The former is called "the inner," invisible or interior, sacrifice; the latter, the outer, visible or exterior sacrifice (see II-II, Q. lxxxv, art. 2.). This doctrine of St. Thomas seems the very same as that of the Fathers of Trent, who in 1552 drew up the Schema reformatum which says: "It is clear that an external thing, consecrated by the mystical operation of a priest and offered to God, has correctly (proprie) been called sacrifice."

In the next place, we must endeavor to get a correct idea of "representation." In a short paper one cannot discuss the question thoroughly, but must be content to give as much as will suffice for the purpose in hand.

"The raison d'être (ratio) of a figure is taken from what is figured. Therefore, the raisons d'être (rationes) of the figurative sacrifices in the Old Law must be derived (sumendæ) from the true Sacrifice of Christ" (I-II, Q. cii, art. 3, c).

Here we are taught the fundamental principle of all "representation." Clearly it must be derived from what it represents, and be some image or likeness of the same. "The likeness may be a specific nature or a sign of the species, as the shape in material things. . . . If there be two like things, one of which is not derived from the other, we call neither the likeness of the other" (Lect. iv in Coloss., i. pp. 118-119). Hence, St. Thomas concludes elsewhere: "Equality is required for the constitution of a perfect image . . . where equality is absent, the likeness is imperfect. . . . The Son's equality to the Father is a perfect likeness (imago)" (Lect. ii in I Cor. xi, p. 329). Clearly also, equality is required for a perfect "representation." Christ was not a perfect likeness of the sinner upon the Cross; yet, He was as perfect a representation of the sinner as one without sin could be. He had the human nature of the sinner, the mortality, sufferings, reputation, etc., of the sinner. When it is remembered that in sacrifice the sinner himself did not suffer nor die, it follows that the Victim represented the sinner. Consonant with the purpose of such representation, in the Old Law the sinner usually placed his hand on the head of the victim. One is,

therefore, forced to conclude that even real destruction in the victim is after all a "representation"—vicarious and authoritative, it is true, yet withal "representation," the fruits of which are really available for the sinner. It makes known to the sinner what sin is, what its punishment and what its fruits, etc., are: what the Father is, what His love and justice; what Christ's love is, what His reverence for the Father, what His obedience, patience, etc. According to the beautiful expression of St. Thomas, "the Cross was not only the Sufferer's seat of torture, but also His official chair as teacher" (Lect. i in Heb. xii, p. 431).1 The question now arises, could Christ put Himself and all He was and meant on the Cross into a further representation—that is to say, into a likeness derived from the Cross, a likeness however that included in itself no actual physical sufferings and death of Christ? Granting that the Incarnation had taken place one asks: "Why not?" Then, without sufferings and death, the whole Cross with its whole inner and outer meaning and worth will be really and sufficiently disclosed and made present among men. "It is per se manifest," says Cardinal Billot, "with regard to the outward signification of the invisible sacrifice, that this mystic mactation may be quite as good as the material mactation anciently employed" (De Sacrif. Missæ p. Theol., p. 572). The main theme will be considered in a second article.

(To be concluded)

<sup>1 &</sup>quot;Crux non solum fuit patibulum patientis, sed etiam cathedra docentis."

# PRACTICAL ASCETICAL NOTES FOR PRIESTS

By E. F. GARESCHÉ, S.J.

# XII. The Priest and Catholic Organization

In his own parish which is definitely bounded according to the decision of ecclesiastical authority, the priest has both jurisdiction and responsibility. There are some priests who have no parish cares. They work here and there in the vineyard of God, preaching, writing, teaching, where they are sent by ecclesiastical superiors, and find the need or the opportunity. But to the parish-priest is given a definite part of the vineyard, hedged in and defined. He is responsible for his own parish. His is the credit if all goes well, his the responsibility if anything goes wrong.

It is no wonder, therefore, that parish-priests draw a great distinction between parish organizations and extra-parochial organizations—between the societies for which they are directly responsible and those for which they are not responsible directly. Their zeal is far more readily aroused, and their interests much more easily excited, by those societies of which they have personal charge. Yet both forms of organization have a great deal to expect from the priest, and both concern him in a very special way. He must attend to the one without neglecting the other.

#### CHRIST'S EXAMPLE AS ORGANIZER

Since it is the vocation of the priest to be another Christ, one of the great lessons he has to learn from his Master is the need and the usefulness of organization. As soon as the Saviour of mankind began His public life, preaching and teaching, He also began to lay the foundation of an organization which was to carry on His mission and to accomplish the designs of His heavenly Father. From among those around Him, He selected twelve men to be "messengers" and officers, so to say, of His organization, His Church. This Church was to be His other self, His mystical body, continuing His work in the world. These men He instructed and trained, keeping them near Him throughout His labors and teaching. After His glorious ascension, He would not at once return to heaven, but spent forty

momentous days completing His instructions to them, perfecting so to say His organization, and He gave them a guarantee that this Church would last till the end of time.

Designed by infinite wisdom, the Church is perfectly adequate as an organization for the purpose for which it was established, namely, the salvation of souls. The hierarchy of jurisdiction and of orders is the perfect form of government for spiritual rule. The army of priests administering the Sacraments, preaching and teaching the people, is quite adequate to carry on the spiritual mission of the Church. So far as the characteristic work of the priesthood is concerned, the religious organization of the Church is adequate and perfect.

#### ORGANIZING FOR DEVOTIONS AND SOCIABILITY

But, besides the essential work of the Church, there are many other works and interests that are very important in their way, because they have a great deal to do, at least indirectly, with the saving of souls. The devotions of the Church—which one writer has compared to beautiful flowering vines, that clamber up the trunks of the great trees of dogma, and give beauty and fragrance to the spiritual life of the Church—need the help of organization to make them grow and flourish. The social life of the people needs organization, especially in an age and a country like ours, where Catholics are mingling among so many other groups with very different principles and ideals, and need to be kept together and fortified against irreligious influences. Works of charity require organization, for, though the unorganized kindness and helpfulness of one to another may go very far, it will not go far enough to relieve distress and to accomplish good works adequately in such a busy, complex, baffling civilization as our own.

Therefore, though the priest and he alone has for his first task to administer the Sacraments and carry out the work of Christ through his office of preaching, still every priest in a parish has the solemn duty of utilizing the aid of organizations needed for the religious and social life of his people and for marshalling their forces in charitable work. We all admit the truth of these principles, but it is well to recall them from time to time, and to examine ourselves as to how far we do our duty as priests towards Catholic organiza-

tions. That we have such a duty, at least in general, follows from what we have said about the necessity of organization as an auxiliary to the work of the priest for the sanctification of souls. He who is obliged to attain the end is obliged to use the necessary means.

#### VARIOUS ATTITUDES

There are various attitudes which a priest may take towards Catholic organization. As helpful in our reflections, let us separate parish organizations from extra-parochial ones, and speak first of the attitude of the priest towards parish organizations. The priest may merely tolerate the organizations in his parish; let them run along as they like, and not bother his head much about them one way or the other. To act in this way surely is "to sin through defect," as the saying is, by not taking enough interest in what is so important in itself and such a great means of spiritual good.

Another attitude is that of the priest who does too much himself in the affairs of his parish society, giving all the directions, doing all the "bossing," leaving nothing for the members except a passive acquiescence in his decisions. Such a manner of conducting societies sins by excess, and is sometimes more objectionable than the former attitude of neglect. Grown up people resent being treated like children, and the more able and energetic members of the society drop out or become merely passive, because they will not submit to being domineered over and ordered about, as though they were incapable of managing their own affairs.

Then there is the priest who is forever starting something new and dropping it, only to begin another type of organization later on. The people get weary and distrustful after so many changes, and so they end by taking everything that is said about organization with a grain of salt. Then, too, there is the parish-priest who takes a great deal of trouble and pains to organize one group of his parishioners, but leaves other groups with scarcely any attention, as if he has come to the conclusion that some souls are worth more than others. All these attitudes leave something to be desired. They fail of the Christlike spirit of impartial interest and zeal, of helpfulness without tyranny, of teaching others rather than driving them, of perseverance in spite of adversity, of impartial zeal for the salvation of all souls. The ideal attitude of the priest in the parish towards the parish organizations is not so easy of achievement. It is much more easy to describe than to accomplish. Yet, it is well worth while for every priest to do his utmost to approach this ideal, because, when he has solved the problem of parish organization, he will also have seen many of his other problems greatly lessen or disappear.

#### THE FALLING OFF OF PARISH SOCIETIES

This achievement is the more important in our time, because the general tendency seems to be for parish societies to decrease and dwindle, while city-wide societies and national associations are continually on the increase. Each sort of organization has its own place, to be sure, but the parish is the accepted and official unit of the Church, and it would be a great pity if the parish societies died out, for the national societies can never quite supply their place. There are some men who are born organizers, who have by nature so much tact, kindliness and prudence that it is easy for them to lead their people without driving them and to get them to work effectively and prudently in the parish societies. But, for one man who has such a natural talent, there are many who can by taking thought and care have successful parish societies. Much the same virtues which are required for succeeding in any other parish work—to wit, faith, hope and charity, prudence and justice, temperance and fortitude and especially perseverance—will bring success in this.

### PRIESTS WHO SUCCEED

If we study the priests who are most successful in parish organization, genuinely successful and in a lasting way, we shall find that they are men who do not attempt to do everything and decide everything themselves, but who give the lay folk a fair share of the work of discussion and decision. We shall find, too, that they act in general on that very wise saying of the old evangelist: "It is better to set ten men to work than to do the work of ten men oneself." This wise principle of using one's energy to set other people to work rather than in trying to do everything oneself, is at the basis of all really successful organizations. Christ, our Lord, certainly gave us a wonderful example of the wisdom of training and preparing others, and of setting them to work rather than doing everything oneself. His manner of organizing His Church was a great object lesson to

the parish-priest, who has to do in miniature much of what Christ did in order to have his parish succeed. Christ gathered about Him twelve Apostles, and devoted His energy and His care to preparing them, poor weak men that they were, for the most sublime of missions. The parish-priest will do well to act in like manner-to gather about him a group of lay folk, who will be faithful cooperators with him, and will do many things for the interests of the parish and the Church and for the good of souls which he himself could never accomplish. To train, to inspire, to direct and to guide these lay apostles of the parish, will require on the part of the priest the exercise of Christlike patience, charity and perseverance. He will often have to give up his own preferences, to sacrifice his own convenience. to bear patiently with defects and shortcomings. But he will be consoled in all this work by the inward vision of Christ teaching His Apostles, bearing with their defects, persevering in their difficult training, with loving charity to the end.

Many good priests ke p a zealous eye out for promising aspirants to the priesthood or to the religious life, and this is worthy of all praise. They befriend the boys and girls who show some promise of aptitude to become priests or religious, and watch over them and encourage them until they see them safely entered into the seminary or the novitiate. Such a corrse surely brings a blessing upon the priest and his parish. But do they take the same interest and care to encourage and train up lay apostles in the parish? Of course, the task is different. Those who become priests and Sisters are forever after consecrated to the service of the altar, whereas those whom the priest encourages to become lay apostles are sometimes found to move from place to place, or disappoint the expectations of the priest just when they are most needed in the parish. Yet, though this is very true, it is no argument against trying to train up lay apostles, for in helping to encourage religious vocations to the priesthood, the parish priest renders a service, not so much to his own parish, as to the Universal Church, since it is very unlikely that these same young people will come back to work in the parish. So also whatever he can do to train up lay apostles will be a service to any parish they may go to live in. Besides, it is rather more likely that some of these young people will come back to work with him, since they will

become attached to him, and loyal to him because of the interest which he had shown in encouraging them.

#### A PRACTICAL SUGGESTION

This suggestion was made by a very experienced priest, when we were discussing together the difficulties of parish organization, and had spoken especially of the dearth of leadership in parish societies and of the difficulty of obtaining competent and active officers who would relieve the pastor of some of the burden of administration. "Why," said he, "with all the good material we have in our parishes, would it not be possible for the priest to develop from among his young men some specially zealous and competent ones, to act as officers for the parish societies? The priest might well give special attention to the spiritual training of these young men, get them to go frequently to the Sacraments, give them books to read which describe the careers of great Catholic men and women, who served God notably and sanctified themselves in the world. He could employ them in little deeds of zeal and charity, which would bring out their capacity and willingness for self-sacrifice. Then he might have them proposed for election as officers in the parish societies where they may be tried, and, if found capable and persevering, their education may be continued."

Coming from a man deeply versed by experience as this speaker was in the difficulties of parish organization, this suggestion seems worthy of consideration. It will at least open the way for the parish priest to exercise much helpful influence on his young people, especially on those whom he judges most capable of leadership.

#### ENLISTING THE COMPETENT

At the present time the parish priest is likely to find himself surrounded by a small group of lay people, men and women, who are called on for almost every service of initiative or leadership which the parochial activities require. Sometimes these right-hand men and women of the parish are possessed of the twofold qualification that they are docile and humble enough to take directions, and at the same time active and energetic enough to make their work a success.

It too often happens, however, that these parish helpers, while they are really good, humble, docile people, are not nearly so competent

from the natural standpoint as others in the parish. Those others are men and women who possess much more energy, initiative and executive ability, but who cannot or will not meet the perhaps excessive demands of the pastor in the matter of docility and humbleness.

What is the reason why the most capable persons in the parishgood Catholics, too—will sometimes not do their part as officers of societies or helpers in parish activities? Usually there is fault on both sides: the people in question do not sufficiently understand the necessary direction which the priest must give to every parish enterprise, and, on the other hand, the priest himself fails to allow enough for the natural sensibility and spirit of these lay folk. In such a case it is from the priest that most is to be expected in the way of considerateness and conciliation, because it is he, in the first place, who is directly responsible for the well-being of the parish, and, therefore, he ought to do everything in his power to secure the right coöperation. Then, again, it is he who is expected to be the more charitable, conciliatory and helpful to these lay people, who, after all, are only volunteers when they act as officers of parish societies, and are performing a work of supererogation.

### WHAT THE PRIEST CAN CHANGE

This reflection is all the more practical from the standpoint of the priest, because, while he cannot change the way of action of others or their viewpoint except through tactful kindness and persuasion, he can at any time change his own way of acting. In cases, therefore, where the competent people of the parish are not giving enough coöperation, it is always useful for the priest critically to examine his own attitude and conduct so as to see wherein he can be more considerate, tactful and encouraging, and thus gain more coöperation from his people.

The old saying, alluded to before, that "where there is a saintly priest there will be a good parish, a good priest a fair parish, a fair priest a poor parish," holds good also in this matter of organization. Of course, the personal element always enters in, and the parish priest is fortunate indeed who finds himself happy enough to have some members of the congregation who are so good, and at the same time so competent, that they can and will carry on the work, no matter what the pastor does or does not do. But, when anything goes

wrong in matters for which we are responsible, we shall all do well first to search carefully in our own conduct for the elements of disaster, before we look for reasons outside of ourselves.

#### A SIGNIFICANT INSTANCE

Once on a time, when the present writer was helping to organize a parish, and had been chatting with the pastor on the need of developing leadership among the people in order to make parish activities a real success, the latter began by saying that he had no leaders in his parish. "We have some men who are good citizens and capable in their own businesses and families," he said, "but, when they come to a meeting of the St. Vincent de Paul Society or some other organization in the parish, they merely sit and listen, and look to me to make all decisions. Their principal remarks are 'Yes, Father,' and 'No, Father' with monotonous repetition."

Towards the end of the discussion, however, the good priest was convinced, and, striking his hand on his knee, he cried out:

"We must absolutely get the men to take some initiative themselves!"

"But you just said, Father, that the men will not take any initiative, and merely sit there and answer 'yes' and 'no,' " reminded the young assistant.

"Yes, that's true now," said the priest, smiling, "but I realize after this discussion that the reason they act that way is, as Father says, that they know that is just what I want them to do. If they realized that I wanted them to take the initiative and to do more of themselves, they soon would do so."

A whole conference on parish organizations is summed up in this single instance.

#### IN PATRIA

By George H. Cobb

It is comforting at the end of the day's toil to raise the Eucharistic God on His mercy seat at Benediction, to breathe a purer air for a brief while, to lift up the mind from fleeting trifles that concern us too greatly to the one tremendous reality:

Qui vitam sine termino Nobis donet in patria.

In patria! Words that breathe comfort to the priest, of all others, in the midst of labors that seem often so fruitless, fighting against such fearful odds. The recurrent question that leads to lassitude and dejection: Cui bono? calls for an answer. Why visit the Mass-misser? Why exhort the sinner? Why hunt up the lax? Cui bono? "We have labored all the night and taken nothing." Such thoughts come to torment us. And yet, so long as we sow, are we responsible for the reaping? Who ever sees the fruits of his labor? See that exquisite plant flourishing on the narrow ledge of yonder high rock. Who would have thought the seed could have taken root in such impossible ground? Have you never known some chance phrase in a sermon to have suddenly taken root in the heart of a hearer and bring forth unexpected fruit? Thoughts of heaven are welcome as an antidote to any slackness from weariness in welldoing-thoughts that raise us from the earth like the wings of an The animal man will seek for the flesh-pots even in heaven, but the spiritual man has already tasted joys washed from all earthiness, and longs for the good wine which is kept till the last. Sursum corda.

Well can I remember, a few years ago, Bishop John Vaughan at a public banquet quietly remarking in his own inimitable fashion: "I've just finished writing a book on heaven, and, if only my readers derive half the satisfaction in reading it that I found in writing it, I shall be more than content." In that book he was thinking aloud thoughts that surge in the mind of a good priest as the day of life draws to a close and the night clouds begin to gather. It is good that the human violin should have the strings tightened by fear to

give to the world some melody—it may be only a simple, homely tune, though the Artist who sways the bow be divine. It is far better, like the early Christians, to keep the mind's eye eagerly fixed on the homeland as we journey across perilous seas, stopping our ears to the siren voices of the world and the flesh, now on the crest of the ocean, now in the trough of the waves, with love at the prow and faith at the helm.

Dominus pars hæreditatis meæ, et calicis mei-words that thrilled our souls in the past. "For what have I in heaven, and besides Thee what do I desire on earth? For Thee my heart and my flesh have fainted away." This is true comfort in loneliness. Paul of the great heart had his eyes firmly fixed on "what are the riches of the glory of His inheritance in the saints."2 Well grounded in my belief, free from the mists that hid the other life from the shuddering pagan's gaze, "I believe to see the good things of the Lord in the land of the living."3 "I will show all good to thee,"4 saith the Living Truth. No more gropings in the dark after realities the soul but vaguely sees, for "I shall know even as I am known" -- tremendous words that call forth from St. Gregory the Great this wise sentence: "What can one be ignorant of when one knows Him who knoweth all, made all, by whom all exists?" God has dug in each human heart an unfathomable trench which He alone can fill, He Who "satisfieth thy desire with good things."

The Holy Spirit gives a luring glimpse, here and there in the Scriptures, of that heaven which Paul declared himself powerless to describe. It is a mansion, a kingdom, the fatherland. Or again, it figures as a banquet, a nuptial feast, a torrent of delights. Most comforting of all the similes, it is rest, peace, life. Let our minds dwell for a brief while on each of these names given by the Spirit of Truth, each containing a whole world of meaning.

It is a Kingdom. "Come, ye blessed of my Father, possess ye the kingdom." Affluence, honors, glory, power, rise to the mind at the mention of the word kingdom. "What happiness, when all evil at an end, all good stripped of obscurity, one is occupied solely in the

<sup>&</sup>lt;sup>1</sup> Ps. 1xxii. 25-26.

<sup>&</sup>lt;sup>3</sup> Ps. xxvi. 13.

<sup>&</sup>lt;sup>8</sup> I Cor., xiii. 12.

<sup>&</sup>lt;sup>7</sup> Ps. cii. 5.

<sup>&</sup>lt;sup>2</sup> Eph., i. 18.

<sup>4</sup> Exod. xxxiii. 19.

<sup>6</sup> Dial., IV, n. 24.

praises of God, who is all in all! . . . There dwelleth true glory, not given in error or through flattery. There is true honor, not refused to the meritorious nor granted to the unworthy; there can be no unworthy candidate in that place where only the worthy can enter. There, finally, is true peace, where one suffers no contradiction from self or others. The very Author of virtue will be the reward, the greatest and best reward of all, Himself. What other sense can these words of the prophet bear: 'I will be their God and they will be My people,' saving I will be that which will satiate them; I will be all that men can lawfully hope for: life, health, nourishment, abundance, glory, honor and peace—in a word, everything. And such is the true sense of the saying of the Apostle: 'That God may be all in all.'''s

Heaven is the Fatherland. The very word sets our hearts aquivering. How the exile eagerly gazes from the vessel for a first glimpse of his native shore, for at long last he is coming home to where all he loves await him-relatives, friends, acquaintances, his own roof, the ashes of his fathers! No longer unknown or forgotten, he feels again that he is loved and is happy. And yet, what we call native land is but as the shelter of the Bedouin which he fixes in the desert for a day, and the very next morn he strikes tent and departs, for "here we have no permanent city, but we seek one to come." "But you are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the church of the first-born, who are written in heaven, and to God, the judge of all, and to the spirits of the just made perfect."10 At last we shall see Him who hath redeemed us, the Wounds of Redemption flashing forth like great jewels, the glorious Christ with a beauty that never was on land or sea. We shall behold Mother Mary, who will lovingly clasp the child of many tears to her warm bosom. We shall be one with the first-born of God's creatures, those great winged guardians of men who have kept their trust; one with the Martyrs, Virgins, Confessors, those mighty souls that we have read of, prayed to, yearned to imitate, and who now clasp us by the hand. Such glad thoughts

<sup>8</sup> St. Augustine, De Civitate Dei, lib. 22, cap. 30, n. 1.

<sup>9</sup> Heb., xiii. 14.

<sup>10</sup> Ibid., xii. 22-23.

wreathe the face of the Carthusian in smiles, cause the innocent laugh of the Carmelite nun to ring through the grille to the no small wonder of the visitor, for both know full well they have great possessions, "as having nothing, and yet possessing all things." It was this thought that drove the pick of the world into the monasteries in St. Bernard's day. Gloriosa dicta sunt de te, civitas Dei.

Heaven is a Banquet. It is in the heart of man to hold in high esteem a gathering around the festive board. Above all is it a joyous occasion when the members of a family banquet together. The intimate talk of hopes and fears, of joys and sorrows—a plant that flourishes apace on earth—makes the hours fly till the dreaded moment of departing. Empty places, alas, and prodigals that have not returned, further sadden the parting. In that grand, final reunion of the children of God, members of a kingly race, there will be no place for sorrow, no hour of parting to sadden the feast.

Heaven is a Marriage Feast. This is the most magnificent and most gladsome of all feasts. And what of the Marriage Feast of the Lamb? "Happy those who are invited to the wedding feast of the Lamb."11 Already Jesus has prepared for us a Sacred Banquet, "having in it all delight"-food for our souls but not entirely inebriating them with delight. Hic pascis, sed non in saturitate, says St. Bernard. Wherefore, the Master told His beloved followers that He was going heavenwards to prepare another feast: "And I appoint to you, as My Father has appointed to Me, a kingdom, that you may eat and drink at My table, in My kingdom."12 There it is no longer the Body and Blood of Christ that will be our nourishment, but the Divinity Itself throughout the unending day of eternity. "Happy those who are invited to the wedding feast of the Lamb," when God will say: "Eat, My friends, and drink: drink in long draughts of the wine of holy charity, and inebriate yourselves, My well-beloved."18 Fear not the wine will fail; the torrents of delight are exhaustless that inebriate with love and joy. A St. Francis Xavier on earth could cry out: "Enough, O Lord, enough; spare my poor heart, I cannot bear more." If such may be in the green wood. what in the dry?

<sup>&</sup>lt;sup>11</sup> Apoc., xix. 9.

<sup>&</sup>lt;sup>12</sup> Luke, xxii. 29-30.

<sup>1&#</sup>x27;8 Cant., v. 1.

Heaven is Rest, Peace, Life. Rest after sweating toil, peace after life's warfare, never-ending life. Who longs not for rest? Who yearns not for peace? Who does not desire the elixir of life? Rest is far more welcome after toil; war is often called for to gain a lasting peace. As for life, St. Paul says: "Always bearing about in our body the dying of Jesus, that the life also of Jesus may be made manifest in our bodies."14 The present life is the time when we sow in tears, bearing the burden of the day and the heats, with hopes for the future harvest. Sickness grips us, death pitilessly mows down those dear to us, injustice triumphs, the good are trampled on, we are in the thick of the battle. "Who shall deliver me from the body of this death?"15 Ah! the delight when the soul is delivered from the prison of the body to be lovingly greeted by our Saviour as He hastens to meet another conqueror: Surge, propera, amica mea . . . et veni. Now is the winter of sorrow and suffering over: Jam enim hiems transiit. There is no further room for tears: imber abiit et recessit. Flowers, flowers, everywhere flowers: flores apparuerunt in terra nostra. Come, the crown awaits thee: veni, coronaberis.16

The Apocalypse, in the loveliest passage ever written on heaven, says not that all tears shall be dried, nor that we shall wipe them away, but it is God Himself who will do this for us: "Deus absterget omnem lacrymam." It is as the prophet foretold: "I, I myself will console you." The gentle touch of a cherished hand is sweet in sickness, but what when God gently lays His hand upon us! Thoughts such as these must have comforted sorrow-laden Paul, when he cried out with a triumphant ring in his voice: "I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us." A verse ahead he has carefully pointed out: "Yet so, if we suffer with Him, that we may be also glorified with Him."

Is this rest an inactivity, an eternal sleep? No, it is ceaseless, generous, continuous activity carried to its highest powers, unaccompanied by fatigue, resting in God as God rests in Himself, living His

<sup>14</sup> II Cor., iv. 10.

<sup>16</sup> Cant., iv. 8.

<sup>18</sup> Rom., viii. 18.

<sup>&</sup>lt;sup>15</sup> Rom., vii. 24.

<sup>&</sup>lt;sup>17</sup> Is., 1xvi. 13.

life, lost in contemplation, love, joy and happiness. No vexations to annoy us, no material occupations to distract our contemplation of unutterable marvels, naught to fear, the soul resting in the beauty of peace. This perpetual feast of the intelligence will go hand in hand with the undying golden noonday of love that will pour its light upon the heart. "Videbimus et amabimus," says St. Augustine. Now at last shall we love God with all our being, and that light will never fail, that fire will never lessen its heat, the mighty hymn of praise will shake the golden walls of heaven with its thunderous sounds: "Amabimus et laudabimus." The familiar words of the Office ring in our ears: "Beati qui habitant in domo Tua, Domine, in sæcula sæculorum laudabunt Te."

May not this rest engender weariness, this perpetual praise become a burden? St. Augustine understood such an objection: "If you cease to love, you cease to praise. But your love shall never cease, for He whom you contemplate is a beauty so rare as to be incapable of producing satiety or disgust." It is joy to be loved by another poor creature like ourselves, but that is as the light of a candle to the Sun of Love—the ineffable love of the Holy Trinity for each and every soul in bliss.

<sup>19</sup> In Ps., lxxxv. n. 24.

## LAW OF THE CODE

By STANISLAUS WOYWOD, O.F.M., I.L.B.

#### On Benefices

COMPETENT AUTHORITY FOR ERECTION OF BENEFICES

Consistorial benefices are established by the Apostolic See alone. Non-consistorial benefices can be established, not only by the Roman Pontiff, but also by each local Ordinary in his own territory, without prejudice to Canon 394, §2. Vicars-general, however, cannot establish benefices except by special mandate. Cardinals also can establish non-curate benefices in their titular church or deaconry, unless the church belongs to a clerical exempt Order or congregation of religious (Canon 1414).

The erection of benefices which the Supreme Pontiff usually confers in consistory is quite naturally reserved to him, because a benefice is created only for reason of the office, and, if the office is one reserved to the Holy See, the benefice is reserved. The Code does not enumerate the various kinds of consistorial benefices. The creation of Cardinals and the nomination of bishops is usually done in Consistory, as can be seen from the reports of various Consistories in the Acta Apostolica Sedis. The erection of Apostolic vicariates and prefectures and the establishment of other prelatures with jurisdiction over a certain territory (like the abbacies and prelatures nullius) are reserved to the Holy See. Likewise, the establishment of cathedral and collegiate chapters and of the more important offices in these chapters (the so-called dignities) is solely in the hands of the Supreme Authority of the Church. In former times the bishops of ecclesiastical provinces meeting in Provincial Councils established new bishoprics within the province, but the Supreme Pontiff eventually reserved this matter to himself and with perfect right, for he has full and unrestricted authority in the government of the affairs of the Church throughout the world.

The bishops and other prelates vested with jurisdiction over a certain territory have authority to establish benefices in the churches and sacred places over which they have jurisdiction, but in the case

of the establishment of dignities in Cathedral and Collegiate Chapters, Canon 394, §2, rules that they are reserved to the Apostolic See. The bishop, however, has authority with the consent of the Chapter to reëstablish dignities which perhaps have become extinct. Though the vicar-general is comprehended under the term of "Ordinary" in Canon Law, he cannot establish benefices unless the local Ordinary empowers him thereto by special mandate.

The Cardinal Bishops are local Ordinaries in the suburbs of Rome, and as such they have the same authority to erect benefices as the Code concedes to local Ordinaries generally. The Cardinal Priests and Cardinal Deacons are not local Ordinaries in the churches which are assigned to them for their title; nevertheless, the Code authorizes them to erect benefices in their titular churches, but the care of souls may not be attached to these benefices, because these Cardinals have no jurisdiction over the people of the parishes attached to the titular churches. If a titular church belongs to a clerical exempt organization of religious, the Cardinal has no authority to erect benefices in that church.

### NECESSARY ENDOWMENT FOR ERECTION OF BENEFICES

Benefices should not be erected unless it is certain that they have a stable and sufficient endowment from which a continual revenue can be obtained in accordance with Canon 1410. If the endowment consists in actual cash money, the Ordinary shall, after consultation with the board of diocesan administrators spoken of in Canon 1520, take care to invest that money as soon as possible in safe and fruitful lands or bonds. The local Ordinary is not forbidden to establish parishes or quasi-parishes because a proper endowment cannot be had, if he can reasonably foresee that the things necessary shall be obtained from other sources (Canon 1415).

In the United States, the bishops usually have not erected any other benefices than parishes. Even in the erection of parishes, little or none of the formalities otherwise required in the erection of benefices were employed, so that, when the question arose concerning the obligation of pastors to say the Missa pro populo, opinions were divided chiefly because through lack of the formalities the canonical erection of the parishes was in doubt. By declaration of September 26,

1921, the Papal Committee for the Interpretation of the Code stated that no formal decree of erection of a parish is necessary, but that it suffices that the Ordinary define the boundary lines of a parish and put a priest in charge of it; furthermore, that parishes erected before the promulgation of the Code became automatically canonical parishes, and no decree of erection of the parish is required, but only that the bishop fix the territorial limits and put a priest in charge.

Few parishes, if any, in the United States have what the Code calls an endowment, for the money necessary for the support of the priests and the maintenance of the buildings is obtained by collections in church on Sundays, by pew rent, assessment on families and individual adults, etc. It has been the experience of the Church in the United States that the Catholic people can be relied upon for the offering of the necessary support for the needs of the parishes, so that they usually do not fail unless the Catholic families of some parish are forced to move to some other place and too few remain to carry the burden of the support of a parish.

### Parties Interested in Foundation of New Benefices

Before the erection of a benefice the parties interested, if there be any, must be called and heard (Canon 1416). In the United States this rule of the Code is applicable in the foundation of new parishes. As new parishes are usually formed by dividing the territory of another parish, the pastor of the old parish and the people of the section of the parish which is to constitute the new parish are undoubtedly interested in the foundation of the proposed parish. The pastor is concerned because by the division of his territory he loses a number of parishioners, and consequently their Sunday offerings, pew rent or seat money and stole fees; the people who are to belong to the new parish are interested, because they are the ones who will have to support it.

## PRIVILEGES OF FOUNDER OF A BENEFICE

In the act of the foundation of a benefice the founder can with the consent of the Ordinary stipulate conditions even such as are contrary to the common law, provided they are proper and not repugnant to the nature of the benefice in question. Once these stipulations have been accepted, they cannot validly be cancelled or altered by the local Ordinary, unless there is question of changes favorable to the Church, and the consent of the founder himself—or of the patron, if there is question of the right of patronage—is obtained (Canon 1417).

The Church desires to encourage the foundation of benefices by granting the founder—that is to say, the person who furnishes the necessary endowment of the benefices—the exceptional privilege of making stipulations which are outside the common law of the Church. The Ordinary may, of course, refuse to accept the conditions and refuse to establish the benefice, but, if he does accept the stipulations of the founder, he and his successors are bound by them. In the United States there is little or no occasion for the application of this Canon of the Code, because apart from parishes there are no benefices established by the bishops. They certainly could establish other benefices, but they usually do not do so because the dioceses have barely enough priests for the necessary parish work. In the establishment of parishes it would be difficult to find a founder who could furnish a sufficient endowment for the needs of a parish.

#### ACT OF ESTABLISHMENT OF A BENEFICE

The establishment of benefices should be done by means of a legal document in which is to be described the place where the benefice is erected and the endowment, rights and obligations of the holder of the benefice (Canon 1418).

The legal document spoken of in Canon 1418 is a written instrument which is recognized in Canon Law as a legal document, and has nothing to do with the civil law. If civil law formalities are required for the safety of the property of a benefice (e.g., a parish) and for the purpose of obtaining for the benefice the civil legal rights of acquiring and holding of property, of making contracts, etc., the Ordinary of the diocese will of course take the proper steps to secure its legal standing according to the laws of the respective State. There is no doubt that Canon Law considers parishes benefices in the proper sense of the term, and therefore they should also here in the United States be erected as the Code prescribes. Nevertheless, if this formality is omitted, the establishment of the parish is not

rendered invalid, for Canon 1418 commands the formal foundation of a parish or any other benfice, but does not demand it under pain of invalidity. That is the reason why the parishes in the United States were declared to be canonical parishes, though many of them had not been established by document of the local Ordinaries.

### Uniting of Several Benefices into One

The union of benefices may be: (1) extinctive, when by the suppression of two or more benefices one only new benefice is created, or when one or several benefices are united to another in such a manner that they cease to exist; (2) equally principal, when the united benefices remain as they are and one is not made subject to the other; (3) less principal, or by subjection or accession, when the benefices remain indeed, but one or several are made subject as accessories to the principal benefice (Canon 1419).

In the extinctive union, the benefice resulting from the union has all the rights and obligations of the benefices which have been suppressed by the merger, and, if they are incompatible, the better and more favorable rights and obligations rest with the new benefice created by the merger. In the equally principal union, each benefice retains its own existence with its rights and obligations, but, in virtue of the union of the several benefices, the titles of the united benefices must be conferred upon one and the same cleric. In the less principal union, the accessory benefice follows the principal one, so that the cleric to whom the principal benefice is given automatically obtains the accessory benefice, and becomes liable for the fulfillment of the obligations attached to both benefices (Canon 1420).

Concerning the union or merger of several benefices spoken of in Canons 1419 and 1420, there is no need of detailed explanation, for in the United States and other English-speaking countries which have the same system as regards the temporalities of the Church, parishes are usually the only benefices in existence. Parochial benefices are not contemplated in Canons 1419 and 1420, for Canons 1423-1425 have special regulations concerning the union of parochial benefices. In those dioceses and countries where there are other canonical benefices besides parishes, the above-mentioned two Canons must be applied when there is question of merging several benefices into one, and likewise Canons 1422 and 1424 which describe the

authority of the Ordinary in the matter of the union of benefices must be kept in mind.

# Definition of Terms Concerning Other Changes in Benefices

Transfer of a benefice consists in changing the seat or location from one place to another; division of a benefice means to make two or more benefices out of one; dismemberment of a benefice consists in taking from it either part of its territory or of its goods and assigning it to another benefice or to a charitable cause or to an ecclesiastical institute; conversion of a benefice means changing it into a benefice of another species or kind; suppression of a benefice means its total extinction (Canon 1421).

# COMPETENT AUTHORITY IN CHANGING BY MERGER, SUPPRESSION OR DISMEMBERMENT

The extinctive union of benefices, suppression of benefices, and that dismemberment which is accomplished by taking away goods from a benefice without erecting a new benefice, the equal or less principal union of a religious benefice with a secular benefice or vice versa, also any transfer, division and dismemberment of a religious benefice, are reserved solely to the Apostolic See (Canon 1422).

This Canon has reference to non-parochial benefices, as is evident from the following Canons which speak of parochial benefices.

## Authority of Local Ordinary Concerning Union of Benefices

To the exclusion of the vicar-capitular (in the United States and in all other countries which have no Cathedral Chapters the diocesan administrator takes the place of the vicar-capitular), and to the exclusion of the vicar-general unless authorized by special mandate of his Ordinary, local Ordinaries have authority for reason of necessity or great and evident utility to unite or merge by equally or less principal union any parish churches either between themselves or with a non-curate benefice in such a manner, however, that if a parish church is united to a non-curate benefice by less principal union, the non-curate benefice is the accessory.

Local Ordinaries, however, cannot unite a parish to the *mensa* of the Chapter or of the bishop, nor with monasteries, churches of religious or any other moral person, nor with the dignities and benefices of a cathedral or collegiate church. They can, however, unite a parish with a cathedral or collegiate church, if this church is located in the territory of the parish which is to be united to a cathedral or collegiate church, but the union must be made in such a way that the income of the parish goes to the benefit of the cathedral or collegiate church itself, and that a sufficient portion is left to the pastor or vicar of the parish which is united to the cathedral or collegiate church.

Local Ordinaries cannot effect a union of benefices (that is to say, unions which are not reserved to the Apostolic See by Canon 1422), unless they make such unions permanent (Canon 1423).

The Canon just quoted considers, not only unions between two or more parishes, but also unions between parishes and other noncurate benefices. For practical purposes we may confine our discussion to the union of parish with parish and of a parish with the cathedral church and the mensa episcopalis. In the first place, the extinctive union of parishes is not within the authority of the bishop. If a parish is to be wiped out completely, the local Ordinary needs authorization from the Holy See. In the United States it frequently happens that within comparatively few years nearly the entire Catholic population of a parish moves to other places and parishes, so that it is impossible to maintain the parish church, priest's house and pastor. If the church can be kept open at all, it may be united with a neighboring parish by the less principal union, by which the old parish becomes accessory to the neighboring parish, and the pastor of that parish automatically acquires charge of the old parish that has become accessory to his parish by union. If this procedure is not practicable, and the old parish church is to be altogether abandoned, the permission of the Holy See is required because the suppression or extinction is reserved to the Holy See (cfr. Canon 1422). If the former parish church which has no longer a sufficient number of Catholic residents is to be a "chapel of ease" (where a rector appointed by the bishop performs church services for the convenience of transients), the church should either retain its character of a parish, or otherwise be united as an accessory chapel to another

parish church. It is not in harmony with the law of the Church to reduce the former parish church to the condition of a mere public oratory without permission of the Holy See, unless it is done in the form provided by law—the union with another parish church.

Local Ordinaries have authority to unite two or more parishes into one by the unio æque or minus principalis (cfr. Canons 1419-1420 for meaning of terms), provided such union is either necessary (e.g., because of the inability of one parish to carry the burdens of a separate administration), or there is great and evident advantage spiritually or economically in uniting two parishes. If the economical advantage is the reason why the parishes are united, the spiritual care of the parish thus joined to another must not suffer thereby. The bishop may for the above reasons also unite two parishes belonging to a religious organization, but he has no authority to unite a secular parish with a religious parish, because, according to Canon 1422, that is reserved to the Holy See. Though Canon 1422 speaks in general terms in allowing the local Ordinaries to unite for the reasons stated quaslibet paræ ciales ecclesias, there is a special rule in the Code concerning language parishes, and according to the recognized principle of Canon Law, "generi per speciem derogatur" (Regula 34 in Sexto)—the more specific precept of the Code modifies the general one on the same subject matter. Canon 216 forbids the establishment of language parishes without special Apostolic indult, and, in reference to those already established, forbids any change without first consulting the Holy See. Wherefore, language parishes cannot be united either to other language parishes or to English-speaking parishes without permission from the Holy See.

Local Ordinaries have no authority to unite a parish to the *mensa capitularis* or *episcopalis*. The term "mensa" (table or board) here signifies the same as the temporal goods or endowment of the Chapter or of the episcopal see from which the members of the Chapter or the bishop of the diocese get the maintenance to which they are entitled for reason of the ecclesiastical offices they hold. In the United States a parish is usually connected with the cathedral church, and quite frequently the bishop is spoken of as the pastor of the cathedral parish, while the "rector" (it should be "pastor") is merely administering the parish in the name of the bishop. It is not possible in Canon Law for the bishop of the diocese to be at the

same time pastor of the cathedral parish, for the two benefices—that of the bishop and that of the pastor-are incompatible (cfr. Canon 1439, §2), and, besides, Canon 1437 rules that nobody can confer a benefice on himself. If it is urged that in some dioceses the bishop would not have a sufficient salary unless he draws a salary from the cathedral parish as its pastor, it is nevertheless certain that the law of the Code forbids him to take a salary from the cathedral parish without special permission of the Holy See. While the bishop cannot unite the cathedral parish to his own episcopal see or to the cathedral chapter (in countries where there are such chapters) for the purpose of deriving support from the revenue of the parish, he is permitted by the Code to unite the parish to his cathedral so that the cathedral church building may be kept in repairs and be maintained in a condition worthy of the cathedral church. The pastor or vicar of the cathedral parish is to receive a becoming portion of the revenue of the parish for his maintenance. The Code says "pastor or vicar," because, in countries where there are cathedral and collegiate chapters to whose church a parish is united pleno iure, the body of Canons is the pastor, while the priest appointed for the spiritual care of the parishioners is called the parochial vicar (cfr. Canon 471). The former Canon Law had the same prohibition concerning the union of benefices to the mensa episcopalis or capitularis, saying: "If the bishop, even with the consent of his Chapter, should unite some church to his mensa or for the benefit of the Chapter itself, we decree that this act (the union) shall be null and void notwithstanding any custom to the contrary" (Cap. 2, lib. III, tit. 4 in Clementinis).

Local Ordinaries can effect only permanent unions of benefices. The purpose of this rule of the Code is to avoid undue favoritism, for two benefices should not be united to give one man a larger income, and be separated again when his successor comes into possession. The reason for the merging of two benefices must be objective, not personal.

# What Injuries to Others are to be Avoided in the Merging of Benefices

No benefices whatsoever, either curate or non-curate, can ever be united by the Ordinaries to the detriment of the actual occupants of the benefices against their will. A benefice over which one or more

persons have the right of patronage cannot be united to a benefice of free appointment without the consent of the patrons, nor can the benefices of one diocese be united to benefices of another diocese, even if both dioceses are united by equally principal union and governed by one and the same bishop, nor can exempt benefices or those reserved to the Holy See be united with any others (Canon 1424).

In the first place, the above Canon forbids the merger of benefices (e.g., two parishes) despite the objection of one or the other of the pastors in rightful possession of the parishes concerned. Even though one parish should be vacant, and even though it should be to the advantage of the pastor to whose parish another is to be united, the union cannot be effected against his objection. It is evident from this ruling of the Code that it considers the union of benefices as something odious, while it gives the bishop far more freedom of action in the division of parishes (cfr. Canon 1427). The purpose is evidently to give the people more facilities to get to their parish church and frequent the Sacraments.

The right of patronage shall not be impaired in the union of benefices. The principal right of the patron or patrons of a benefice is the right to nominate and present to the bishop for appointment the priest who is to obtain the benefice. That right was in former times granted to persons who built or endowed churches, or who assisted the bishop in establishing benefices by donating the endowment (e.g., of a chaplaincy at a certain church or charitable institute). Second Plenary Council of Baltimore (n. 184), approving the decrees of the First Council of Baltimore, declares that in the United States there is no right of patronage vested in any person or body of persons. In countries where the right of patronage was legitimately acquired, the Church wants this right respected, and the bishop cannot abolish it by uniting benefices subject to the right of patronage with benefices of free appointment. From the time of the promulgation of the Code no new right of patronage could be acquired by anyone (cfr. Canon 1450). It is evident that the bishop cannot unite two benefices belonging to different dioceses, even if the same bishop is in charge of both dioceses, for the temporal goods of one diocese are not to be mingled with those of another. That the bishop cannot unite a benefice which is exempt or which is reserved to the Apostolic See with a benefice subject to his jurisdiction, is evident, because he has no jurisdiction over the former benefice.

## SYMPOSIUM ON MIXED MARRIAGES

DEAR FATHER WOYWOD:

I have read your article on Mixed Marriages with much interest and satisfaction, and I heartily endorse the stand which you have taken, because, in my humble opinion, it seems the only solution of the mixedmarriage problem as we face it today in our country. Statistics, no doubt, will show that mixed marriages are increasing, and at a rate that should make the ecclesiastical authorities of this country give serious consideration to the question. If we could obtain reliable figures on the number of mixed marriages allowed or tolerated in the United States in. say, the last ten years, on the number of them that went on the rocks, and the number of children lost to the Church, what tragic reading such a report would make! Many reasons, of course, might be alleged why mixed marriages are increasing so rapidly, but I believe the first among them is the willingness of the priest to ask for the dispensation and the facility with which it is granted. Here, it seems a case of "ask and you shall receive." Granting a dispensation for a mixed marriage has become more or less a matter of routine in our chanceries. Recently I saw a couple come into a rectory—a Catholic and a non-Catholic and tell the priest that they wanted to get married. He sat down and wrote for a dispensation. The letter was returned with the following note: "Please give a canonical reason." Immediately the priest took down his Noldin to hunt for a "causa justa;" he picked out three for good measure, and sent the letter to the chancery. The letter was returned with the dispensation requested. You state in your article that you wonder if all these dispensations are valid, and in the light of this case, which is only a sample of many others, so do I. It would seem that many of the clergy as well as the laity forget that, if danger of perversion is evident, a mixed marriage is forbidden by divine law.

Another reason why mixed marriages are increasing is because the people are not warned sufficiently about them and the dangers they involve. A sermon on mixed marriages is taboo in some pulpits. Curates are not allowed to talk on this subject in some parishes, because, they are told, it must be prudently handled. Have pastors a monopoly of this virtue? If a sermon is given on mixed marriages, the pastor assumes the rôle, and his sermon is not so much a declaration of the law of the Church as a studied attempt not to shock the sensibilities of some of his parishioners. When a missionary comes into the parish, he is politely informed that "it would be better not to talk on mixed marriages." If he becomes inquisitive and asks the reason why, the pastor replies more or less in this fashion: "Well Father, you see, many of our people are married to non-Catholics, and you don't understand the

situation here. We have very peculiar circumstances in this parish." This is the stock-in-trade explanation. It's the old subterfuge, and the result is that the people never are warned about the dangers of the mixed marriage. When a pastor of souls assumes such an attitude and neglects such a serious obligation as imposed by the Code—"Ordinaries and other pastors shall, as much as they can, deter the faithful from contracting mixed marriages" (Canon 1064)—should we be surprised at the attitude the laity assume in regard to mixed marriages?

To those who claim that abolishing mixed marriages entirely would cause many to leave the Church, I say in reply that the number would not be as great as those who are now lost to the Church through the mixed marriage.

In conclusion, let me say that, since reading your article, I have travelled rather extensively and have given missions in different parts of the country, and therefore have come in contact with a large number of the clergy. With the exception of two whose views were not entirely disinterested, all the clergy invariably endorsed your stand, and hoped that future legislation would put it into effect. Of the two who passed adverse comments on your article, one wanted to know "where he got that stuff"; the other said: "O, he's too radical." Perhaps there was a reason or an excuse for their remarks. They both had mixed marriages in their own families.

We might as well be honest and face the facts. Mixed marriages are an evil, and they are increasing alarmingly, causing a great leakage in the ranks. The only way to stop the leakage is to stop the leak, and that can be done, as I hope it will be done, by abolishing absolutely one of the greatest evils in the Church today—the mixed marriage.

MISSIONARIUS.

#### REVEREND AND DEAR FATHER:

The approach to the problem of mixed marriages, in so far as it is a moral problem, like all moral problems is primarily a question of education. People must be taught, and, if possible, made to realize the relation of marriage to the salvation of souls; and the particular dangers and obstacles to be met with in those homes wherein prevails a double or mixed standard of morals. It is, I believe, impossible to prevent mixed marriages in our day and age (I doubt if it ever were possible to do so), but today common standards of education and association for all classes and sexes make them inevitable. And, since the Church must have at heart the salvation of all—Catholics and non-Catholics, the good, the bad, and the indifferent—she herself cannot afford to be indifferent to those who enter into such alliances. She may not save all of them, but, if she casts them off and refuses to marry them, she will

not, in my humble judgment, save as many as she does under present discipline.

The solution of this problem then, it seems to me, is not going to be solved by more and more stringent legislation (legislation is only useful in directing the clergy how to meet it), but in the enlightened conscience of the Catholic people. There is need here, as there is in all the essential problems of life, for sound religious Catholic education; and he who will not hear the Church let him be as the heathen and the publican. It is the Catholic sense or conscience that now prevents many mixed marriages that otherwise would take place, and it is this same Catholic sense that will always intervene to lessen their numbers. And what is a Catholic sense or conscience but a question of Catholic training or education? There are, in fact, very many influences other than mixed marriages corroding and corrupting Catholic morals, and our only remedies for them are those found in Holy Scripture: preach in season and out of season, prayer, the example of good Catholic life, and the grace of God.

I think it would be a mistake to abolish all dispensations for mixed marriages. Perhaps a more rigorous discipline might be helpful, but not a discipline so ironbound as to interfere with personal liberty and the salvation of souls.

Sincerely yours in Xto,

Subscriber.

#### DEAR FATHER:

Hats off to Rt. Rev. D. J. Gercke of Tucson. I hope, however, that his will not be the voice of one crying in the wilderness.

For twenty-two years I have reiterated my stand on mixed marriages to my parishioners. I tell them that I have never assisted and never will assist at a mixed marriage, because I did not become a priest to make anybody unhappy and no happiness can come from a mixed marriage. The result? I have never had a mixed marriage in my parishes.

What would I do if a Catholic and Protestant should come to me to be married? I would give the Protestant party the prescribed instructions. If, after these instructions, the Protestant party should refuse to become a Catholic, I would give the couple a letter of introduction to another priest, who would marry them. I always add this to my sermons on mixed marriages. It works as I have stated.

A SUBSCRIBER.

### DEAR FATHER STANISLAUS:

Your excellent and timely article on mixed marriages arrested my attention to the extent that I eagerly read its contents before all else in

that number of The Homiletic and Pastoral Review. From all that I have witnessed in the homes of mixed marriages since the days of my youth, when I lived in a community where such unions abounded, and where in nine cases out of ten the Catholic party had abandoned the Faith, and the children were being brought up as Protestants or infidels—and especially from my experience since I have been in the sacred ministry, I have always secretly cherished the hope that the Church might in the not distant future entirely abolish mixed marriages.

No matter what arguments may be adduced in favor of mixed marriages, and exceptional cases to the contrary notwithstanding, to my mind the great and outstanding fact in the experience of the Church at large remains that an exceedingly great majority of Catholics, who are parties to a mixed marriage, and especially the future generations of such unions are lost to the Church.

The few who remain loyal and who occasionally win over their non-Catholic consort to the True Faith, are a mighty poor compensation for the vastly superior numbers who fall by the wayside and whose evergrowing posterity, outside of possible conversions, will remain there until the crack of doom.

Very sincerely yours,

SUBSCRIBER.

# RITES AND CEREMONIES OF THE SACRAMENTS

By the Benedictine Monks of Buckfast Abbey

# XII. Matrimony

Marriage is an event of such importance in the life of men and women that it is small wonder that all nations have surrounded it with an immense amount of ceremonial observance. It has been left to our modern hyper-civilization to bring into being and even to popularize the commonplace marriage of the registry office. Surely human instinct as well as religion is insulted when a man and woman enter upon the tremendous responsibilities of their new life in so prosaic a fashion. Even among the most backward or degraded nations of the earth religious observances are a prominent feature of the marriage contract.

With Christians, matrimony is not merely a natural contract, but a Sacrament, which is the same as to say that the Saviour of mankind willed that the alliance of man and woman in the bonds of matrimony should be one of the seven authentic and infallible channels of divine grace. It would have been contrary to human nature and derogatory to the dignity of the Sacrament, had not the Church surrounded it with symbolic rites, which show forth its dignity and importance, and thus contribute to render it more venerable in the estimation of her children.

As regards marriage, the early Christians followed the established custom according to which it was not so much the parties more directly concerned in the matter who selected their partners, but rather was it the parents, and more particularly the father, who married his children; at any rate, daughters were given in marriage by their father without much previous consultation. This we gather from countless accounts of the lives of holy women, Christian maidens, who were compelled by their parents to marry pagan husbands—for instance, St. Cecilia, whose history bears out our assertion in a remarkable manner. Even St. Paul seems to take for granted that a father has an unquestionable right to settle the future of his daughters: "He that hath determined . . . having power of his own will, and hath judged this in his heart, to keep

his virgin (unmarried) doth well. Therefore, he that giveth his virgin in marriage, doth well, and he that giveth her not, doth better" (I Cor., vii. 37, 38).

Just as they accommodated themselves to the established customs of their time as regards the marriage contract, so did the early believers likewise conform to some at least of the practices which were commonly observed at the celebration of marriages. In this as in all else the Church has been guided by that healthy and unerring instinct which has always prompted her to preserve and adapt, rather than to set at naught, any of the customs and habits of the people whom she successively won for Christ, so long as these were not of their very nature at variance with Christian faith or practice. Thus, to give only one or two instances, the use of candles, or that of holy water, was taken over by the Church from the worship of the pagans who used lighted tapers and sprinkled or washed themselves with water before entering their temples.

At Rome the Christian bride wore the same wedding dress as her pagan sisters. The veil, the purple fillet over the head, the ring, the ceremonial procession to the house of the bridegroom, the epithalamium—Christians could have no quarrel with any of these things, and many monuments and inscriptions prove that they observed them. Every year, on St. Cecilia's day, the First Vespers of the feast begin with a reminder that, whilst the epithalamium was being sung on the night of her wedding day, the holy maiden prayed within her heart that the Lord would keep her unsullied (Cantantibus organis Cacilia Domino decantabat, dicens: Fiat cor meum immaculatum, ut non confundar).

What distinctly Christian rites the early Church introduced into the administration of the Sacrament of Matrimony, it is not easy to ascertain. However, we are not wholly bereft of information on this interesting subject, even as regards the earliest period of the history of the Church. Thus, that prolific and somewhat erratic writer, Tertullian, supplies us with details which are altogether priceless. Tertullian wrote a book addressed to his wife, the object of which was to warn her against contracting another alliance should he himself precede her in death. Incidentally, the fiery African draws a wonderful picture of the beauty of a truly Christian family-life, which is founded on the approval and blessing of the Church:

"Whence are we to find words fully to tell the happiness of that marriage which the Church cements, and the oblation confirms, and the benediction signs and seals—of which Angels carry back the news to heaven, which the Father holds for ratified? For even on earth children do not rightly and lawfully wed without their father's consent."

Connubium quod Ecclesia conciliat, confirmat oblatio, et obsignatum Angeli renuntiant. In this phrase we find all the essential elements of the marriage rite which the Church has observed at all times. Already in the second century, so Tertullian assures us, marriage was contracted publicly, and the Church took official cognizance of the alliance entered into by her children. The Holy Sacrifice was offered for the bride and bridegroom, and their names were mentioned during the august celebration. Only marriages thus celebrated and ratified were held to be holy and sacred. Marriages entered upon without such ecclesiastical intervention were indeed valid, but they were thought to be lacking that sacredness which the Sacrament alone can give to matrimony; so much so that Tertullian, who is never in the habit of mincing his words, goes so far as to say that apud nos nuptiæ non prius apud Ecclesiam professæ de mæchia judicari periclitantur; that is to say, that, though marriages not registered by the Church and sanctified by her were valid, those who entered upon wedlock in such fashion ran the risk of being looked upon as living in adultery.

Evidently the discipline of the Church today, as laid down in so recent a document as the Decree *Ne temere*, has all the momentum of tradition and antiquity behind it. If there existed as yet no "Nuptial Mass" as we have it in our Missal, marriage, at least when both parties were Christians, was not contracted without the oblation being made—that is, not without Mass.

St. Ignatius of Antioch also speaks of at least a rudimentary legislation regarding the marriage of the baptized. In his Epistle to Polycarp, that disciple of the Apostles writes: "It is meet that those men and women who marry should enter upon that contract according to the judgment (with the approval) of the bishop, so that the marriage may be according to the Lord. . . ."

II

We are not now studying the history of Christian matrimony as an institution or state of life, but must confine ourselves to the ritual of the Sacrament. It is, however, necessary always to view the practice of today in the perspective of past history. In fact, nothing so enhances the value of our ritual as some knowledge of its origin and antiquity. The texts that we have quoted from the writings of the early Fathers make it abundantly clear that, from the first days almost, a ritual and a ceremonial was in existence for the administration of the Sacrament of Matrimony as for that of the other Sacraments. The Roman Ritual of our own time knows two forms or rites of marriage: one apart from Mass, the other as an integral part of a special Mass-the Nuptial Mass. We need not deal here with the ceremonies to be observed at mixed marriages—which alas! are common enough—for in regard to these much liberty is left to local bishops as to the amount of external solemnity they may permit. The rubric of the Ritual says simply that "such weddings are to be celebrated outside the church;" but it is left to the prudence of the Ordinary to mitigate such harshness or to grant other dispensations. In any case, the ring is blessed and a prayer is pronounced over the bride and bridegroom.

The ideal marriage for a Catholic couple is that which is contracted in close connection with the oblation of the Holy Sacrifice. Christian marriage owes its wonderful dignity precisely to the fact that it symbolizes the mysterious but most real and intimate union of Christ and His Church, in virtue of which the Incarnate Word and those who believe in Him form but one great mystical body, even as husband and wife, though they are two, are yet in one flesh. "This is a great sacrament, but I speak in Christ and in the Church"—that is, the union of husband and wife is the visible and outward sign of the union of Christ and the Church. To show forth yet more forcibly this marvelous union, it is greatly to be desired that bridegroom and bride should receive Holy Communion during the Nuptial Mass. Thus will their union be sealed in the most perfect manner.

There is no need to give here the full text of the form of the marriage service nor that of the Nuptial Mass, since these can be

found in any Missal, or any of the handbooks or pamphlets which are in the hands of everyone. It would indeed be a truly apostolic work, when a marriage is celebrated at which a number of non-Catholics is sure to be present, to provide everyone with a copy of the prayers in Latin and English, for in those rites and prayers the Catholic Church states with admirable lucidity and forcefulness the sacredness of the married state, whilst she likewise points to the many trials that are bound to fall to the lot of those who enter upon it, sometimes so lightheartedly.

The nuptial blessing, as it is called, may only be given at Mass, and the priest who has received the promises of the contracting parties should also celebrate the Mass. This blessing and the Mass constitute what is called "the solemnity of marriage." In England at any rate, by special privilege, a blessing less solemn that that given at Mass may be imparted on all occasions when the Nuptial Mass and blessing would have been lawful. This blessing is found in the Ritual for England.

The text of the Nuptial Mass is of great interest. The Epistle is an extract from St. Paul's Epistle to the Ephesians, in which he sums up the duties of husband and wife, and expounds the mystical signification of the matrimonial bond. The Gospel contains our Lord's emphatic proclamation of the oneness and indissolubility of a lawfully contracted marriage. The Collects are of great antiquity, for they are already found in the Gelasian Sacramentary.

The Collect of the Nuptial Mass (Exaudi nos omnipotens et misericors Deus. . . .) was one of the two prayers formerly recited by the priest after the newly married couple had received the Holy Eucharist, that is, at the conclusion of the function. On the other hand, the Roman Ritual preserves, with a slight variation, the first Collect of the Gelasian Rite in the prayer which marks the conclusion of the actual marriage contract.

The Gelasian Missal refers to the newly married couple even in the prayer infra actionem (viz., the Hanc igitur oblationem), with particular mention of the bride, for whom thanks are offered that she has reached marriageable age, and on whose behalf the priest asks God to grant her the grace of becoming the mother of children and to live happily with her husband during a long succession of years. There is yet another variation in the *Hanc igitur* of the Gelasian Missal, if Mass is offered on the thirtieth day after the wedding or on its anniversary.

The text of the Nuptial Blessing, which is given after the Pater noster, is also found in the Gelasian book, but, on its being inserted into the Roman Missal, it has undergone some modifications, especially in the opening sentences. Thus, in the older version it is said that the union between man and woman was decreed by God, and was even necessary because woman, having been created in the likeness of man, was so much weaker than he who had been made in the likeness of God; hence, it was necessary that the stronger sex should be united to the weaker so that these two being made one might thus become the fountain-head of successive generations of men, who perpetuate the human race even though the life of individuals is short (quia longe est infirmius quod homini simile quam quod tibi feceras, additus fortiori sexus infirmior. . .).

It will be seen from this historical retrospect, superficial though it is, that the greater number of the rites and ceremonies by which Holy Church enhances the dignity of the Sacrament of Matrimony are of venerable antiquity. It is readily granted that the choice of the text of the Nuptial Mass, apart from the Collects and the Blessing, is of comparatively recent date. The earliest generations of Christians looked upon the oblation of the Eucharistic Sacrifice as being by itself the highest consecration that could be bestowed both upon persons and places. Thus, at Rome the dedication of a church consisted practically in nothing more than the offering of Mass: a place was held to be sufficiently set apart and surrendered to God when the great Sacrifice had once been offered within its walls. The same held good when there was question of ordaining or consecrating persons. Thus was marriage sanctified by the oblation, as Tertullian tells us: felix connubium quod Ecclesia conciliat, confirmat oblatio.

We may fitly conclude this paper with a further extract from the book of Tertullian from which we have just quoted. His picture of the happiness of a Christian husband and wife is most touching: "What kind of yoke is that of two believers, partakers of one hope, one desire, one discipline, one and the same service? Both are brethren, both fellow-servants, no difference of spirit or of flesh,

nay, they are truly 'two in one flesh.' Where the flesh is one, one is the spirit too. Together they pray, together prostrate themselves, together perform their fasts; mutually teaching, mutually exhorting, mutually sustaining. Equally are they both found in the church of God; equally at the banquet of God; equally in straits, in persecution, in refreshment. Neither hides aught from the other; neither shuns the other . . . neither is troublesome to the other. . . . Between the two echo psalms and hymns, and they mutually challenge each other which shall sing better to their Lord. Such things when Christ sees and hears, He joys. To these He sends His own peace. When two are there, withal is He Himself; where He is, there the evil one is not' (Ad uxor., II. 9).

### ANSWERS TO QUESTIONS

# Nature of the Authority of the Priest to Witness Marriages

Question: Is the power to assist at marriage contained in Canon 1094 jurisdiction in the sense of the Code? Do the rules of Canon 199 about delegated jurisdiction apply to the authority to assist at marriage? Can an assistant priest empowered to witness all marriages in the parish (ad universalitatem negotiorum, Canon 199, §3) authorize another priest to assist at a marriage?

Answer: The power to witness marriages is not an act of jurisdiction properly so called. The Code does not refer to it as an exercise of jurisdiction, and, when speaking of the delegation of the authority to witness marriages, it calls it "licentia"-permission or authority to witness marriages. For all practical purposes, however, it may be called an authority which follows the rules regulating jurisdiction. That the power to witness marriages is not an act of jurisdiction, may be seen from the fact that a priest suspended from jurisdiction or "a divinis" still has authority to witness marriages. As to the delegation of the authority to witness marriages, the Holy See in the various answers given to difficulties about the delegation of this authority has consistently applied the rules of Canon 199 on delegated jurisdiction, saving the special rules of Canon 1006. The assistant priests who have a general delegation either from the diocesan statutes or from their own pastor to witness all marriages in the parish to which they are assigned by the bishop, can certainly subdelegate another priest to assist at a specified marriage. Unless one wants to deny that the rules on delegated jurisdiction can be applied to the delegation of the authority to assist at marriages, it is certain that an assistant priest who has general delegated authority to witness all marriages in his parish can subdelegate another specified priest for a specified marriage. The Holy See has not explicitly decided this point concerning subdelegation, and, when asked whether assistant priests could delegate another priest to witness marriages, the Committee for the Authentic Interpretation of the Code answered that one must judge from Canon 476, § 6, whether they have that power. By law or by their office the assistant priests have no powers, and the extent of their powers must be learned from the diocesan statutes and from their letters of appointment. There are sufficient commentators on the Code who hold that assistant priests delegated generally to witness marriages may subdelegate.

# PARISH PROPERTY AND PROPERTY OF SISTERHOOD TEACHING IN PAROCHIAL SCHOOL

Question: We have in our parish a parochial school, a convent for the Sisters, and a chapel. Said Order of Sisters being unable to furnish a sufficient number of Sisters for the school, the bishop decided at their own request to transfer the school to another Sisterhood. Are the Sisters entitled to carry with them all things they have acquired in the course of years (either through donations, personal industry or purchase), leaving both the chapel and convent practically to be refurnished by the new Sisterhood or the pastor? How about household articles replaced by them for the ones furnished by the parish at their arrival? These Sisters are to open another school in a different parish where a house and the necessary household articles are to be given them.

A Reader.

Answer: In general, the position of the Sisters in reference to the acquisition of personal property (as distinct from real estate, of which there is no question in the present case) is regulated by practically the same rules as that of the pastor. Both the pastor and the Sisters live in a house belonging to and furnished by the parish, both do work for the parish and get their salary for such work, and both at times get presents or donations from parishioners and other persons. The furniture and fixtures of the house should be procured from parish funds. If a pastor or the Sisters replace worn out articles with their own money, they are causing a confusion regarding ownership of the household articles, which should all be bought by the parish from parish funds. Possibly the diocesan statutes forbid the removal of any household article, and in that case the question arises whether the parish is obliged to compensate the moving pastor or Sisters for articles procured with their own money. When it is certain that these things are personal property of the pastor or the Sisters, it is but fair that the parish should reimburse the owner. who is by the diocesan regulations obliged to leave some of his property in the parish building. In reference to household articles donated by individual persons or by societies, the Third Plenary Council of Baltimore (n. 276) rules that, unless the contrary has

been explicitly stated by the donors, these articles are to be considered donated to the parish, and become the property of the parish. Other donations like money, personal apparel, and other such things which are easily seen to have been intended as personal donations, belong to the Sisters. If there is no diocesan statute forbidding the removal of household articles, and it is certain by declaration of the donors that they were personal gifts, or that they were bought with the money of the Sisters, they can of course be removed when the community gives up the house (cfr. Third Plenary Council of Baltimore, n. 90, and Appendix, p. 232).

# Concerning Faculties to Bless Religious Articles with Indulgences

Question: The March number of The Ecclesiastical Review gave its readers very interesting and welcome information in regard to the Apostolic Indulgences in general, and, as part of these, the indulgences of the Holy Land in particular. This information concerning the Apostolic indulgences found its corroboration in the May issue of The Homiletic and Pastoral Review, pp. 867 and 868.

Being a member of the "Pium Sodalitium a Transitu S. Iosephi," I enjoy the faculty of imparting the Apostolic Indulgences to various articles of devotion. But is the particular kind of indulgences referred to in *The Ecclesiastical Review*—those of the Holy Land—included in the list granted by our present Holy Father? Would it be possible for The Homiletic and Pastoral Review to publish this list? No doubt, many of its readers would be pleased to have it.

According to the Roman Ritual, to enjoy the full benefit of the so-called Miraculous Medal, it must be both blessed and imposed. Is the latter a conditio sine qua non even in case that one has lost the medal thus imposed and wishes to replace it?

SACERDOS.

Answer: As far as we know, there are no faculties granted to anyone to bless religious objects and attach to them all the indulgences that can be gained by personally visiting the sacred places of the Holy Land. What may be given by the Holy See to priests is the faculty to attach to religious objects the same indulgences as are attached to religious articles which have touched the holy places and sacred relics of the Holy Land. These indulgences are enumerated in the Raccolta under the title, "Blessed Crosses, Crucifixes, Rosaries, Medals, etc., from the Holy Land" (English Edition, London, 1920, p. 349). Of these indulgences The Ecclesiastical Review, referred to

by our correspondent, correctly says that they are almost identical with the Apostolic Indulgences. That is what the *Raccolta* states, for, after giving a list of the plenary and partial indulgences that can be gained by those who possess religious articles which have touched the holy places of Palestine, the *Raccolta* continues: "N.B.—Indulgences following the same lines and practically identical with the above are attached to similar objects blessed by the Pope or a priest with the requisite faculties. The list of these indulgences, with slight variations, is published anew by successive Pontiffs" (*ibid.*, p. 350).

Since many priests have the faculty of blessing religious articles with the Apostolic Indulgences through membership in the *Pium Sodalitium a Transitu S. Iosephi*, the Propagation of the Faith, the Missionary Union for the Clergy, it may be useful to give our readers a translation of the present list of Apostolic Indulgences published by the gloriously reigning Pope Pius XI.

#### Apostolic Indulgences

which the Holy Father Pope Pius XI has granted in an Audience with the Cardinal Major Penitentiary, February 17, 1922.

#### MONITA

- 1. Objects fit to receive the blessing for gaining the Apostolic Indulgences are only chaplets, rosaries, crosses, crucifixes, small statues, medals, provided they are not made of tin, lead, glass or other similar material which can be easily broken or destroyed.
- 2. Images of Saints shall not represent others than those properly canonized or inserted in approved martyrologies.
- 3. In order that anyone may gain the Apostolic Indulgences, it is necessary that he carry on his person or respectfully keep in his house one of the objects blessed either by the Supreme Pontiff himself or a priest who has the faculty.
- 4. By explicit declaration of the Holy Father, his concession of the Apostolic Indulgences in no wise abolishes the indulgences perhaps already granted by Supreme Pontiffs for prayers, pious exercises or works mentioned below in the list of the Apostolic Indulgences.

#### INDULGENCES

1. Anyone who at least once a week is accustomed to recite the Rosary of our Lord (cfr. Raccolta, p. 35), or any one of the crowns of the Blessed Virgin, or the Rosary or at least one third of it (five decades), or the entire Office of the Dead, or at least Vespers or a

Nocturn with Lauds, or the Penitential Psalms or the Gradual Psalms, or is in the habit of teaching Christian doctrine in church, or teaches the same at home to his children, relations or servants, or in the habit of mercifully visiting those in prison or the sick in hospitals, or of helping the poor in any manner whatsoever, or of assisting at Mass, or in case of a priest of saying Mass, may gain a plenary indulgence under the usual conditions of Confession, Holy Communion and some prayer for the intention of the Supreme Pontiff on the following days: Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity, Corpus Christi, Sacred Heart, Purification, Annunciation, Assumption, Nativity and Immaculate Conception of Our Lady, Nativity of St. John Baptist, both feasts of St. Joseph, Sts. Peter and Paul, Andrew, James, John, Thomas, Philip and James, Bartholomew, Simon and Jude, Mathias and All Saints.

- 2. If a person does not go to Confession and receive Holy Communion, but prays for a little while with a contrite heart for the intention of the Supreme Pontiff, he may gain on the above-mentioned days and on other feasts of our Lord and the Blessed Virgin Mary an indulgence of seven years and seven quarantines; on Sundays and other holydays of obligation throughout the year, an indulgence of five years and five quarantines; finally, on any other day of the year, an indulgence of three hundred days.
- 3. Besides, anyone who performs any of the aforesaid works of devotion or charity shall as often as he does so gain an indulgence of five hundred days.
- 4. Anyone who at the sound of the Angelus bell, either in the morning, or at noon, or in the evening, shall recite the prayer commonly called the Angelus Domini, or during the Paschal Season the Regina Cæli, or, if he does not know these, one Our Father and Hail Mary; or, at the first hour of the night when the De Profundis bell is sounded in suffrage for the dead, recites the Psalm De Profundis, or, if he does not know it, one Our Father and Hail Mary, shall gain an indulgence of one hundred days.
- 5. The same indulgence is gained by a person who on any Friday devoutly reflects for a little while on the passion and death of our Lord and devoutly recites three Our Fathers and Hail Marys.
- 6. Persons who examine their conscience and sincerely detest their sins with the purpose of amendment and devoutly recite the Our Father, Hail Mary and Glory be to the Father, etc., in honor of the Holy Trinity or in memory of the five wounds of our Lord, shall gain an indulgence of three hundred days.
- 7. Anyone who prays for the faithful who are about to die, or says at least one Our Father and Hail Mary for them, shall gain an indulgence of one hundred days.
- 8. Anyone who, when death is approaching, devoutly recommends his soul to God, and who in accordance with the instruction of Pope Benedict XIV in his Constitution "Pia Mater," April 5,

1747, shows himself ready to accept death from God with resignation to His will, and is truly contrite and has received the Sacraments of Penance and Holy Communion, or, if this is not possible, has with a contrite heart invoked—if unable to pronounce with the lips—the Most Holy Name of Jesus, shall gain a plenary indulgence (Sacred Apostolic Penitentiary, February 17, 1922; Acta Ap. Sedis, XIV, 143).

With reference to the Miraculous Medal, it does not seem necessary for the simple blessing of the medal that it be imposed on the wearer, for Beringer-Steinen say so explicitly in their work on indulgences (Paderborn, 1921, vol. I, p. 456). Besides, it is unusual that the tradition of the medal to the person for whom a medal is blessed should be required for the validity of the blessing. If one is to be received into the Association of the Miraculous Medal, the imposition or tradition of the medal to the one who is to become a member of that association is required, especially as, by Brief of Pope Pius X, July 8, 1909, no written enrollment of the members is required.

#### STOLE FEES OF PASTOR AND MASS STIPEND OF ASSISTANT

Question: In The Homiletic Review, 1927, page 1103, you say in answering a query that "the stipends for Masses said by an assistant priest, no matter whether a Low or a High Mass, Funeral, or Nuptial Mass, belong to him." Do you mean that all the offering—for instance of a funeral Mass, \$10.00—belong to the assistant? Or do you admit that the pastor may take out his stole fee, and give the assistant the usual offering for a High Mass? Here in our city that would mean \$4.00 for the assistant and one dollar for the organist.

Parochus.

Answer: The general principle of law is that the priest who says the Mass is entitled to the stipend which was offered for the Mass. It would be wrong, however, to infer from that rule that the iura stolæ—or stole fees which Canon Law from ancient times reserves to the pastor—could be appropriated by an assistant priest, for Canon 463 states explicitly that, even though some pastoral function is performed by another priest, the fee due to the pastor by law or legitimate custom belongs to him. All the assistant priest is entitled to, when singing a Funeral High Mass or a Nuptial Mass, is the stipend which is customary in the respective place for High Masses; the rest of the offering belongs to the pastor as his stole fee. At a Funeral or Nuptial Low Mass, the assistant priest is entitled only to the usual stipend for a Low Mass.

# Preacher Blessing the People at the End of the Sermon Preached during the Mass

Question: May the preacher at the end of his sermon delivered during the Mass bless the people, though there is the final blessing of the people at the end of the Mass?

MISSIONARIUS.

Answer: It has become the custom to bless the people at the end of the sermon by making the sign of the cross over them either with or without the invocation of the Most Holy Trinity. Many of the homilies of the Fathers of the Church conclude with an invocation of the Blessed Trinity, but there is no indication that they blessed the people with the sign of the cross. As far as we know, there is no prohibition of the Church against the custom of blessing the people at the end of the sermon, and the fact that there is the final blessing of the people in Mass does not render this blessing at the end of the sermon superfluous or meaningless. The blessing at the conclusion of the sermon is a prayer on the part of the preacher that God may grant the people grace and strength to put into practice the divine truths which have been explained to them.

STANISLAUS WOYWOD, O.F.M., LL.B.

### CASUS MORALIS

## Marriage Contracted Before the Two Witnesses Only

By VALÈRE J. COUCKE, LL.B.

Case—John and Mary live in a certain country where the Roman Catholic Church is being severely persecuted. All religious services are prohibited under extremely severe penalties. John has been ill for several months, and being bed-ridden cannot leave his house. He would like to marry Mary his maid, and many reasons exist in favor of this marriage. On the other hand, during the persecution, the local parish priest has died, and, although other priests are still in the country, they have to remain in hiding to avoid imprisonment. Everything seems to indicate that this state of affairs will continue for several months.

Solution—Canon 1098 states: "If the pastor, or the Ordinary, or a delegated priest, who assists at the marriage in accordance with Canons 1095 and 1096, cannot be had or approached without grave inconvenience:

- (1) in danger of death, marriage may be validly and licitly contracted in the presence of the witnesses alone; and even in the absence of danger of death, provided that it is prudently foreseen that this condition of affairs will last for a month;
- (2) in both cases, if another priest is available who can be present, he should be called and assist at the marriage with the witnesses, without prejudice, however, to the validity of the marriage contracted in the presence of the witnesses alone.
- I. In the case to be considered the fact that all religious services are forbidden under pain of very severe punishment, and that the contracting parties cannot be married in the presence of a priest delegated by the local Ordinary without running the risk of exposing him to the legal penalties, is not in itself sufficient to justify the application of Canon 1098.

Our example is very similar in this respect to many cases arising in those countries where laws, enforcing the observance of the civil formalities prior to contracting marriage before ministers of religion, exist (e.g., in Belgium). There it sometimes happens that the parties are unable to comply with the civil formalities, and there-

fore cannot contract marriage before a priest without exposing him to the penalties laid down by law.

And yet, even in most recent times, not a few authors have held Canon 1098 to be applicable in such cases. On the other hand, however, the Congregation de Disciplina Sacramentorum seemed to give the same Canon a stricter interpretation, and of this there can be no doubt since the Decree, dated March 9, 1916, was sent privately to the Bishop of Paderborn in reply to a consultation concerning (1) the validity of marriages already contracted without the parishpriest's presence to avoid conflict with the civil authority which demanded the observance of the civil formalities prior to any religious contract, and (2) the validity of similar marriages to be contracted in the future. The Congregation mentioned above replied: "Ordinarius recurrere non dedignetur in singulis casibus juxta decretum nostrum editum ab hac sacra Congragatione die 31 Januarii 1916. Quod spectat ad præteritum, eidem Ordinario tribuitur facultas sanandi in radice matrimonia, de quibus in prædictis litteris, constito tamen sibi prius in singulis casibus de perseverantia putatorum conjugum, ceterisque servatis de jure servandis."

But that reply being private and not appearing in the Acta Apostolicæ Sedis, several authors of no little weight still continued to teach that marriages contracted under such conditions, in the presence of the two witnesses only, were probably valid. Very recently, however—namely on March 10, 1928—the authentic interpretation of the Pontifical Commission appeared in the reply to the question: "Is Canon 1098 to be understood as referring only to the physical absence of the pastor or local Ordinary? The answer was: Affirmative."

The Pontifical Commission, therefore, in giving its authentic interpretation, states that, in the Canon in question, the words: "if the pastor . . . cannot be had or approached without grave inconvenience (si haberi vel adiri nequeat sine gravi incommodo parochus)," are to be understood in their strict sense, as referring to the parish-priest's physical absence only, and that Canon 1098 is only applicable in those cases where, on account of some grave inconvenience, the parish priest (or the Ordinary or a priest delegated by either) is unable to present himself to those wishing to marry, and

the latter cannot present themselves to him—that is to say, whenever, on account of some grave difficulty, it is impossible to meet or enter the presence of him whose active intervention is required that the marriage be valid. Whenever, thus, such physical presence is obtainable without causing serious inconvenience, Canon 1098 is no longer applicable.

The sole reason, therefore, that all religious ceremonies are strictly prohibited, does not suffice for the valid celebration of marriage before the witnesses alone.

II. But, to return to our case, may we not allow that there is indeed a really grave inconvenience here, preventing both the Ordinary's delegate going to the contracting parties and their access to him?

I consider John's and Mary's marriage before the witnesses to have been most certainly valid under such circumstances. For Canon 1098 requires that this grave inconvenience hinder the parish priest or delegate, on one hand, meeting the parties to be married and their witnesses, on the other. The nature of the inconvenience is not determined: any real grave inconvenience amounting to moral impossibility would suffice. Such inconvenience is met with by the faithful whenever their access to a competent priest, on account of long distance, bad routes, or fear of infection etc., is made difficult. In our case, access to a delegated priest living in that country is already made extremely difficult by John's illness. It also happens that the faithful of that country have to avoid all visits to such a priest which are not absolutely necessary, lest their frequency lead to his discovery by the persecutors. It is, therefore, within reason to say that great inconveniences here prevent the access to a priest by such as wish to be married, even when his abode is known to them; while, on the other hand, the delegated priest is also prevented by very grave inconvenience from going to them, because it is not safe for him to leave his hiding place.

Wherefore, having examined the conditions stated in the case, I have no doubt in counselling the use of the privilege contained in Canon 1098.

#### COMMUNICATION

#### Vocations

In Catholic papers and magazines one reads many appeals for religious vocations. Such appeals are made by the Bishops of many dioceses, and from the fact that they are made so frequently one may assume that there is great need for an increase in the number of our clergy and teaching brothers. This same state of facts appears also to hold true of Nuns, but I confine my remarks to the question of vocations for the priesthood and teaching brotherhoods, and suggest a possible way in which an increase in their numbers may be effected.

It may seem rather farfetched and wide of the point to assume that, if more boys were encouraged to serve on the altars and if they were encouraged to continue so serving until they had attained to manhood (and even longer), such a course would result—or, perhaps I ought to say, might result—in more candidates for the priesthood. But let us consider the matter dispassionately.

Irrespective of any question of vocations, it might be considered a desirable matter to have a large number of boys as servers at Mass and on the altar at other devotions. But what is the usual thing? We see a few boys—perhaps three or four—on the altar, even at the last or so-called High Mass on Sundays; and only on very special occasions, such as Easter or Christmas, is there evidenced any effort to have a number of boys as servers.

Out of a large congregation but few boys ever serve on the altar, and these few usually stop when they arrive at the age of fifteen, or even younger. Apparently the idea is that serving on the altar is for "kids." Surely, boys who serve on the altar are more likely to think of spiritual things more seriously than those who do not. But, on the other hand, those who spend their time in company of other boys (often, if not usually, of a different creed), and engage with these in the usual youthful sports and occupations, have their minds turned from ideas of matters spiritual, and turned more and more to things material, so that what might have proved to have been a vocation and resulted in a candidacy for the priesthood is smothered by worldly pursuits.

Under the law of probabilities would you not expect a larger number of vocations from a larger number of altar-boys? And can you imagine anything that would tend to conserve a budding vocation more than service on the altar? On consideration, does it seem so unreasonable to connect the matter of serving on the altar with religious vocations? If contact with things worldly will abort a vocation, is it not logical to say that contact with matters spiritual—and a close and

intimate contact, at that—may result in a developed vocation and a candidate for Holy Orders? Certainly not in the case of all boys, but it might well be admitted that, as to boys with a liking for or leaning towards the priesthood, a little encouragement to serve on the altar and the keeping of them there until the seventeenth or eighteenth year would permit or allow the development of a vocation, which, under present conditions, does not arrive at fruition.

If the validity of the foregoing be admitted, then the question arises how to keep the boys on the altar. And, to find an answer to this, I think we must go to a secular organization—the Boy Scouts. As is well known, this organization depends for its success on Scout Masters, on the theory that boys naturally look up to and follow a man, who, though much older than they, makes a boy of himself in the sense of entering into all their youthful pursuits, and at the same time by example (rarely by precept) leads them to better things. Why not take a leaf out of the Boy Scouts' book? Has not the Master said: "For the children of darkness are wiser in their generation than the children of light"?

Why not try it? Get men on the altar in cassock and surplice—six, ten or twenty men, if that be possible; as many as you can find room for—and I am certain the boys will continue to serve. They will not then think it is "only for kids."

This idea may seem strange, even radical, but all new ideas at some time had that characteristic. I remember a small Church, where as a boy I served on the altar, and at the last Mass on Sunday morning there were always six, eight or ten in cassock and surplice. I know that most of the boys (altar-boys, as they are called in England) were older than I was at that time. The older boys were chosen for acolytes, thurifer, boat-bearer, and torch bearers, and I was rarely called on for such service, there being so many older boys than I. Further, there was a master of ceremonies, thurifer, acolytes, boat-bearer, and torch-bearers every Sunday morning, even if it were not a Solemn High Mass, with celebrant, deacon and subdeacon. In that church serving on the altar was not considered a "kid's job."

How to get men to take their place on the altar is a further question. I think the only way to do that is to interest the members of the Holy Name Society and the Knights of Columbus. I feel certain there are a few men in each parish who could be induced to do this. But, as so many men have an objection to sitting through a Mass unnecessarily lengthened by the choir's singing of florid Masses (with their tedious and unliturgical repetitions of the words of the Kyrie, Gloria, Credo, Sanctus, Benedictus and Agnus Dei), it may be difficult to get men on the altar until the reforms in Church Music, so earnestly urged

by several Popes, be carried out. But I do not suggest waiting until the choir music be made to conform to such encyclicals as the *Motu Proprio* of Pius X. That would mean probably many years.

The foregoing are the views and suggestions of a layman, and it is possible that the clergy may be inclined to pay little attention to them for that reason. Still, as vocations arise among the laity, it is possible, even likely, that the views of one of the laity may have a certain logical validity.

In conclusion, why not try out these suggestions? No harm can come from doing so, but, on the contrary, many real spiritual blessings would result. Men in all conditions and walks of life put on uniforms and regalia of societies, and thus in a particular manner proclaim themselves devoted to some special cause or work. For instance, soldiers and sailors proudly wear their uniforms, thus setting themselves apart from those who have not that privilege, as men devoted to the service of their country. Clerics also wear their distinctive habiliments; firemen, policemen, letter-carriers, railway men and many others in civil life do the same. Look at the men you see engaged in their ordinary avocations, and notice how many carry on watch-chain or coat lapel the insignia that testifies to membership in some organization or society. Surely, Catholic men ought to welcome the opportunity, if only for a short time each week, of putting on the insignia of those privileged to serve God in his sanctuary during Mass. And, if it were understood what great spiritual benefits were to be derived from such a course. I feel that our sanctuaries would not be large enough to hold the men anxious to do so. And what a magnificent and inspiring spectacle it would be to see the altar crowded with men and boys in contrast to present conditions! And what a wonderful lesson to those, not of the Faith, who from time to time attend our services from curiosity or other motive! M. V. D.

### ROMAN DOCUMENTS

THE ANCIENT ARCHIEPISCOPAL SEE OF RHODES RESTORED

The Island of Rhodes, mentioned in the missionary journeys of the Apostle St. Paul (Acts, xxi. 1), and famous in the annals of the Knights of St. John, had an archbishop of the Latin Rite from 1328 to 1546. In 1522 the Grand Knight of the Knights of St. John had to surrender the island to the Turks under Sultan Solyman II, whereupon the Knights moved their headquarters to Malta, and under the Turkish yoke Christianity became practically extinct in Rhodes. To preserve the memory of this archiepiscopal see, Pope Pius VI in 1797 gave the See of Malta the additional title of Rhodes. In 1897 the missionaries from the Franciscan Order on the island of Rhodes had the satisfaction of seeing the mission erected into a Prefecture Apostolic by Pope Leo XIII. Now the Holy Father decrees that the actual archiepiscopal see is to be restored in the town of Rhodes, and that the Church of St. John Baptist in that town is to become the cathedral church of the archbishop. The restored archbishopric is to be under the immediate jurisdiction of the Holy See (Apostolic Constitution, March 28, 1928; Acta Ap. Sedis, XX, 213-216.

#### Progress of the Foreign Missions

A section of the Diocese of Fukuoka in Japan is separated, made an independent mission under the name of Miyazaki, and placed under the spiritual care of the Salesian Fathers (Letters Apostolic, March 27, 1928; Acta Ap. Sedis, XX, 220).

The Prefecture Apostolic of Araucania in China—a mission entrusted to the Capuchin Franciscan Fathers of the Bavarian Province—is to be raised to the dignity of a Vicariate Apostolic, and the Vicar Apostolic is to be a bishop (Letters Apostolic, March 28, 1928; Acta Ap. Sedis, XX, 221).

The Prefecture Apostolic in the Belgian Congo, attended by the Jesuit Fathers, is to be raised to the dignity of a Vicariate Apostolic, and the Vicar Apostolic will be a bishop (Letters Apostolic, March 28, 1928; *Acta Ap. Sedis*, XX, 222).

Certain territories of the two Vicariates Apostolic of Hanchung-Fu and Sian-Fu, attended to by the Conventual Franciscan Fathers in China, shall be separated and formed into a new Prefecture Apostolic, which will be known under the name of the Prefecture of Hinganfu, and is committed to the care of the same Fathers (Letters Apostolic, March 28, 1928; Acta Ap. Sedis, XX, 224).

#### BOOKS WRITTEN BY GABRIEL D'ANNUNZIO

The Sacred Congregation of the Holy Office was asked whether, besides the love stories, all the dramatic works and the books called "Selected Prose" (*Prose scelte*) of Gabriel D'Annunzio, condemned by Decree of May 8, 1911, all other works of the same author offensive to faith and morals, written or published after the above-named Decree, are also to be considered forbidden? The Holy Office has answered: Yes, all are forbidden (June 30, 1928; *Acta Ap. Sedis*, XX, 230).

#### DESIGNATION OF COURT OF APPEAL

Since Canon 1594, § 2, prescribes that cases agitated in the first instance before an archbishop's court are to be appealed to the court of that local Ordinary which the archbishop with the approval of the Holy See has chosen once for all, the Cardinal-Archbishop of Philadelphia has designated the Ordinary of the Archdiocese of Baltimore to hear such appeals. The Holy Father approved the designation on May 28, 1928 (Acta Ap. Sedis, XX, 232).

### FEAST OF ST. JOHN EUDES, AUGUST 19

Since the Holy See has extended the Feast of St. John Eudes to the Universal Church, the Sacred Congregation of Rites publishes the prayer and the three lessons of the second nocturn and the announcement for the Roman Martyrology in the issue of the Acta Apostolicæ Sedis, of July 2, 1928, pp. 234-236. The rank of the feast is "Duplex." The Office as there published is to be inserted in the Roman Breviary. The Mass is the "Missa Os Iusti" from the Commune Confessorum non Pontificum.

Mass on Holy Saturday During Forty Hours' Devotion

The Sacred Congregation of Rites was asked whether the oration of the Blessed Sacrament is to be added in the Mass on Holy Saturday, if immediately after the Mass and on the same altar the exposition of the Blessed Sacrament for the Forty Hours' Devotion or for a public cause takes place? The Sacred Congregation answers: Yes, the oration of the Blessed Sacrament is to be added, according to Decrees of April 27, 1927, and February 11, 1928 (S. Congregation of Rites, June 8, 1928; Acta Ap. Sedis, XX, 237).

#### PONTIFICAL APPOINTMENTS

The Holy Father, Pope Pius XI, nominates His Eminence, Cardinal Ceretti, Protector of the Sisters of St. Francis of Assisi, Milwaukee, and of the Sisters of the Most Holy Name of Jesus, San Francisco.

The Rt. Rev. Msgr. Peter Cauley (Diocese of Erie) has been made Prothonotory Apostolic (ad instar participantium).

The following have been made Domestic Prelates to His Holiness: Rt. Rev. Msgri. J. Gerard Kealy, Dennis J. Dunne, Dennis P. O'Brien and David L. McDonald (Archdiocese of Chicago); Edward J. Hackett and Thomas Eaton (Diocese of Mobile); David Hickey, John Link, James MacAdam and Andrew Ignasiak (Diocese of Erie); James Dey (Archdiocese of Birmingham).

The following have been appointed Privy Chamberlains to His Holiness: Rt. Rev. Msgri. Joseph A. Caffuzzi (Archdiocese of New York), John P. Durham and Charles Thiele (Diocese of Fort Wayne).

Mr. Francis Joseph J. Gibbons (Archdiocese of Birmingham) has received the *Commenda* of the Order of St. Gregory the Great. Messrs. Richard G. Berry, William Wehsle, Bernard Smith, Augustine Wehsle (Diocese of Columbus), Dr. Hynek Dostal (Archdiocese of St. Louis), and Donald Cameron McDonald (Diocese of Antigonish), have been made Knights of St. Gregory the great.

Most Rev. Joseph MacRory, Bishop of Down and Connor, has been appointed Archbishop of Armagh; the Rt. Rev. Joseph Papineau, Canon of the Cathedral of Montreal, has been made Bishop of Joliette (Canada). Stanislaus Woywod, O.F.M., LL.B.

# Homiletic Part

Sermon Material for the Month of October

## NINETEENTH SUNDAY AFTER PENTECOST

## The Wedding Garment

By H. Kelly, S.J.

"And the king went in to see the wedding feast, and he saw there a man who had not on a wedding garment" (Matt., xxii. 7).

SYNOPSIS: I. The parable of the wedding feast; the unworthy guest; the wedding garment means sanctifying grace.

II. The effects of sanctifying grace; it makes us friends of God, sons of God.

III. Our eternal destiny is decided by it.

IV. Its value and responsibilities.

V. That we may value and preserve it.

The parable of the king's wedding feast, my dear brethren, suggests so many fruitful subjects for consideration that it is somewhat difficult to single out one of them and speak of it exclusively. From half a dozen ideas which offer themselves at a reading of this day's Gospel, I select that which is suggested by the incident of the wedding garment. The king walks graciously amongst his guests, rejoicing in their happiness and increasing it by his presence. Suddenly he stops, the smile of welcome leaves his face, his glance grows stern. He speaks to one of the guests: "Friend, how camest thou in hither, not having on a wedding garment?" But he was silent. Then the king said to the waiters: "Bind his hands and feet, and cast him into exterior darkness."

What did Christ mean by the wedding garment? Surely it was something of great significance and importance. It must be something very precious, if it brings such privileges; it must be something very necessary, if its absence is so terribly punished. The wedding garment is sanctifying grace. It is that supernatural gift which is the greatest thing in life. Without it nothing counts in the truest estimate; with it all earthly evils are tolerable. This it is which gives to our life and works their value in God's estimation;

it is the pledge and guarantee of our eternal glory and happiness. Let us see briefly what this thing means, what benefits it confers, what obligations it imposes, what it costs to lose it.

#### FRIENDS OF GOD

First of all, sanctifying grace is that thing which makes us holy and therefore pleasing to Almighty God. It is a certain spiritual quality which remains in us. We may not advert to it, and we certainly are not conscious of it, but it is something real, as real as a talent for music, or for eloquence, or for organization. Like these it is something permanent; something that can be used. But, unlike these, it can be easily and swiftly lost. Unlike these also, it can be acquired or recovered in an instant. We might consider it as an equipment by which we are enabled to share in God's life in some wonderful but real way. It is something which raises us up to a higher level of life and activity and being. Without that equipment, we should be physically incapable of sharing in the divine nature as St. Peter describes the effect of sanctifying grace—of knowing and loving God in a supernatural way. It raises us to the level of God's intimacy and friendship. "If any man love Me, he will keep My word. And My Father will love him, and We will come to him and make Our abode with him" (John, xiv. 23). These wonderful words show us at once the dignity and the necessity of sanctifying grace. It is such an endowment that it makes man's soul a worthy dwelling place for Almighty God. Gifts for literature or art or music or invention or politics may lift us up in the world and bring us into distinguished company, far above our natural rank in life; but sanctifying grace lifts us up to the level where we can be friends of God Himself.

#### Sons of God

But it makes us not merely friends of God; it makes us children of God. "The Spirit Himself giveth testimony to our spirit that we are the sons of God; and if sons, heirs also; heirs indeed of God and joint heirs with Christ" (Rom., viii. 16-17). Hence we are not merely among God's friends when we possess sanctifying grace, not merely known to Him, frequenting His company—"of

His set," if we may use the expression reverently. We are much more closely related to Him. We are admitted to His household, and adopted into His family. We sit at His hearth as if in our own home. We can truly call Mary our Mother, Jesus Christ our Brother, and God our Father. We are by this gift made heirs to Heaven and to the inheritance of God's glory—to that unspeakable life of unending joy with God, in the closest union of love and knowledge. Sanctifying grace is our certain claim, our guaranteed right, to this eternal heritage.

#### DECIDES OUR DESTINY

The presence in our souls of sanctifying grace is the only claim for which God will have regard when He will come to judge us. It is literally true that our eternity will turn on this question and on this alone: do we or do we not possess sanctifying grace at the moment we quit this life? The presence or absence of this quality will decide automatically, as it were, whether our eternity is to be one of happiness or misery. When we are summoned to stand before God's tribunal, if we can show the wedding garment of sanctifying grace, then He will at once recognize us as His friends, His heirs, His children. We have with us the pledge and badge which proclaims our right, which speaks itself for us. It may well be that we shall not be admitted to our inheritance all at once. We shall probably have to spend some time in the purifying flames of Purgatory to fit us for the unveiled presence of Almighty God. But we are His. We are the admitted heirs. We are merely detained in quarantine. We shall soon enter upon our inheritance and enjoy it for ever.

On the other hand, the soul that leaves this life without sanctifying grace is already judged. There is no need that the tribunal be set up, the books opened, the process set on foot. These will estimate only the extent and depth of the ruin. But the fact of eternal ruin is already certain. That soul can have no part with God for all eternity. It can never sit down at the banquet of God's glory; it can never join the happy guests among whom God walks, because it has not on the wedding garment.

#### VALUE OF SANCTIFYING GRACE

Such considerations may help us to realize in some way what a great and glorious thing sanctifying grace is. Compare it with the things that men value in the world-money, reputation, power, health, success, talents. These things seem to men so real and so solid, so attractive, so worthy of effort, of living for or dying for! And yet what little things they are, after all! How poorly they satisfy man's nature! How fleeting they are, how short-lived! What are they in comparison with that wondrous gift that has such sublime and lasting effects, that gives such a value to our actions, such a dignity to our existence, such an assured hope for a glorious eternity? Ah, my Brethren, well might it be so, for was it not bought with the blood of God's own Son? "Grace and truth came with Christ." We know only too well that grace is a gift infinitely above our merits, to which we have no claim. But we must remember also that it is the gift of God—that is something worthy rather of His love and power than of our worth and merits.

#### RESPONSIBILITIES OF GRACE

Yes, my dear brethren, sanctifying grace is something to be proud of, to thank God for; but do not forget that it carries with it a heavy responsibility. It came to us by God's free gift, but it rests with us to preserve and to use it. We can lose it only too easily. We forfeit it by mortal sin. When we turn away from Almighty God and do, with full deliberation, what we know to be gravely wrong-when we violate knowingly and wilfully His law in a serious matter—we lose the divine gift of sanctifying grace. There is no change exteriorly; we go abroad among our friends as if nothing had happened; we sit down to eat or we lie down to sleep possibly with unconcern. But what a woeful change there is in us in the eyes of Almighty God and of His Angels and Saints! We have lost that thing which gave us all our true value and beauty. We are no longer the friends and intimates of God; we are no longer His children and heirs; we have no further right to Heaven. Our soul has lost its supernatural life; it is livid, hideous and helpless like a corpse. If death were to come upon us at that timewhich may God avert!—we should never see the face of our Father in love. If mortal sin were only that—what an unspeakable disaster it would be! What a horror we should have for it! Nothing else in the world can rob us of sanctifying grace.

Let us, in conclusion, ask God through our Blessed Lady for two things. First, that He may give us a special grace to appreciate this gift, so that we may consider it as the greatest thing in life, as something to be preserved at all costs, even at the cost of our blood. "If thou didst know the gift of God!" Christ said sadly to the Samaritan woman. To judge from our lives perhaps, the words might be more fittingly said to us.

Secondly, let us beg of God that, if ever we should have the misfortune to lose sanctifying grace by mortal sin, He will send us a remorse and sorrow that will not let us rest in our sad state, but will urge us to recover our birthright by contrition and confession. May God then grant that we may never again lose this divine possession of sanctifying grace! In His great mercy may He grant that, when the King comes, He shall find us all clothed in the wedding garment, and thus worthy to be His guests and children, to sit with Him at His banquet for ever!

# TWENTIETH SUNDAY AFTER PENTECOST

## Signs and Wonders

By Ferdinand Heckmann, O.F.M.

"Unless you see signs and wonders, you believe not" (John, iv. 48).

SYNOPSIS: Introduction: Though the Saviour came for the salvation of all,
He did not, as a rule, associate with the rich, powerful, and
noble of this world, because they often do not make religion
an affair of the heart.

I. The reproach of the Saviour, "Unless you see signs and wonders, you believe not," was addressed to most of the con-

temporaries of Jesus.

II. The results of His miracles and wonderful deeds.

III. Infidelity endeavors to extend and consolidate its dominion over mankind. We must oppose to it a firm, humble, joyful faith.

Conclusion.

"God is charity," says St. John (John, iv. 16). The nature and essence of God, therefore, is charity or love. The nature and essence

of the Son, who is the image and likeness of the Father, must likewise be charity or love. Out of pure, unselfish love, God created man that he might be a partaker and sharer in His own greater glory and happiness. After the bond of love between God and man had been broken by the sin of the first man, the Son of God became incarnate principally to make clear and to bring near to men the greatness of the love of God for them; for the incarnation of the Saviour and His death on the Cross were the greatest acts of love on the part of God the world has ever seen. "God so loved the world," says St. John, "as to give His only-begotten Son, that whosoever believeth in Him, may not perish, but may have life everlasting. For God sent not His Son into the world to judge the world, but that the world may be saved by Him" (John, iii. 16, 17). And again: "The Son of Man is not come to be ministered unto, but to minister, and to give His life for the redemption of many" (Matt., xx. 28). The entire life of the Saviour on earth was a long, unbroken chain of manifestations of the love and mercy of God towards men. He came into this world for the salvation of all men. No rank or condition of men was excluded from His merciful love.

### OUR SAVIOUR MINGLED RATHER WITH THE POOR THAN THE RICH

During His earthly life, the Saviour seldom associated with the rich, powerful, and noble of the Jewish church or state. We never see Him at the court of a prince, and, when during His trial He was brought before King Herod, He did not deign him worthy even of an answer. He never associated with the levites, priests, and high-priests of the Jewish religion, except when they approached Him, or He was brought before them; and then He scourged their pride and hypocrisy and other vices with words that knew no leniency. On the contrary, Jesus one day called His disciples apart and said to them: "You know that the princes of the gentiles lord it over them; and they that are the greater, exercise power upon them. It shall not be so among you; but whosoever will be the greater among you, let him be your minister; and he that will be first among you, shall be your servant" (Matt., xx. 25-27). He once spoke the significant and deep-meaning words: "I confess to Thee, Father, Lord

of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones" (Matt., xi. 25). And in another passage He says: "The poor have the Gospel preached to them" (Matt., xi. 5).

No doubt, wise reasons actuated the Saviour in His attitude towards the rich, powerful, and noble of this world. The rich, powerful, and noble of this world seldom make religion an affair of the heart; only too often they are excessively attached to their wealth, and are dazzled by the splendor of earthly power and greatness. For this reason they often are indifferent towards religion. only too frequently repeat the question of Pilate: "What is truth?" (John, xviii, 38). When religion does not find a dwelling-place in the heart of man, when it is only the object of proud inquiry and prying curiosity, as in the case of Herod, it generally abandons such a man. Though the Saviour voluntarily renounced the riches, powers, and honors of this world, He did not exclude the wealthy and powerful of this earth from His merciful love. His friendship with the wealthy Lazarus of Bethania, His visit to the house of Zacheus, the tax-collector, are proofs of it. When He came into this world, He accepted the homage and service of the rich and powerful in the persons of the three Holy Kings, and He permitted the Jewish aristocrats Joseph of Arimathea and Nicodemus to bury Him in the tomb.

#### OUR SAVIOUR'S REPROACH

The ruler in today's Gospel had to suffer the reproach of the Saviour, "Unless you see signs and wonders, you believe not," solely because he had recourse to the Saviour only when dire, extreme necessity compelled him, and because he approached Him with an almost unbelieving and hardened heart. This reproach of the Saviour was not only intended for the ruler of the synagogue, but also for many of the other contemporaries of Jesus. They knew that the Messiah was to appear at that time; they heard the testimony of St. John the Baptist, who pointed Him out to them in the words: "There hath stood One in the midst of you, whom you know not. The same shall come after me, who is preferred before me; the lachet of whose shoe I am not worthy to loose" (John, i. 26, 27). They saw the Saviour walking in their midst with royal dignity and heav-

enly meekness and condescending kindness; they saw the sanctity of His life; they heard His sublime doctrines, words of life, words of power and grace, such as never had fallen from any other lips. And, nevertheless, they did not believe in Him. They saw the miracles He worked, but even these were not sufficient for them; they demanded still greater and more numerous signs from heaven and wonderful deeds. And the Lord complied with their demands. He repeatedly worked so obvious and striking miracles that in all justice He could refer to them as signs and proofs of His messianic dignity and divine mission: "If I do not the works of my Father. believe Me not. But if I do, though you will not believe Me, believe the works, that you may know and believe that the Father is in Me and I in the Father" (John, x. 37, 38). And again: "Do you not believe that I am in the Father and the Father in Me? The words that I speak to you, I speak not of Myself. But the Father who abideth in Me, He doth the works. Believe you not that I am in the Father and the Father in Me? Otherwise, believe for the very work's sake" (John, xiv. 10-12).

#### THE RESULTS OF HIS MIRACLES

But what were the consequences of His miracles? Some believed in Him—His disciples, some of those He had healed of their maladies, some of the witnesses of His miracles, and also some persons in authority, as the ruler in today's Gospel and the centurion at His death on the Cross. But, in spite of the obvious, striking miracles and wondrous deeds of the Saviour, the great majority of the Jewish people remained obstinate, stiffnecked and unbelieving. They saw His miracles: they could not deny and gainsay them; but they lacked the humility and grace to bow down the mind and heart before Him in humble submissive faith. On the contrary, they were even filled with fury and rage against the Wonder-worker—with a glowing hatred against Him which did not rest until they had nailed Him like a malefactor to the Cross.

Do we not find the same conditions in our days? Does not an obstinate, appalling unbelief prevail in the world—an unbelief that will not accept the truth and bow down in all humility before the word of God in spite of all the proofs and arguments in its favor,

but shuts its heart against the truth because it cannot bear it. This unbelief arises either from pride of intellect, the perversity of the human will, or immorality of life. To this Christ Himself bears witness when He says: "And this is the judgment, because the light is come into the world, and men loved darkness rather than the light; for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, because they are done in God" (John, iii. 19-21). The sources of unbelief are ever the same; they were the same in the times of Christ as in our days. They are either blind pride of mind nourished by an unbelieving, frivolous literature, or moral depravity which seeks its justification and embellishment in unbelief. Mankind has ever been divided into the men of faith and the men of unbelief, and thus it will ever be. division of men is found in all the ages of history of mankind back to the primitive days. Already in the days before the Flood, we have the division into the "sons of God" and "sons of men," into the sons of Seth and the sons of Cain. The posterity of Seth were pious and believing; the descendants of Cain were vicious and unbelieving, and finally attained the ascendancy.

### Infidelity Strives to Win Dominion Over Mankind

In our days infidelity endeavors with all its might to extend and consolidate its dominion over mankind. Shall unbelief triumph over truth and darkness over light? The success which infidelity will have depends upon us—upon the firmness and joyfulness of our faith. Millions must bow down again in humble, reverential faith before the Gospel of the Cross, which, in spite of persecution and death, triumphed over this world and its prince. True faith will never bow down before earthly greatness and power, but will compel these to bow down before it; and, whether men will it or not, the religion of Jesus Christ, who from the Cross vanquished the world and its prince, will triumph finally over infidelity and immorality. A tree that grows up from a tiny seed, and is often broken and trod down into the dust, but which always grows up again and becomes a world-shading, world-protecting tree, must have an indestructible

and imperishable life; and such a tree is the Doctrine and Church of Jesus Christ. In her indestructibility, which has been proven by the centuries of her history, is to be found the best proof of the divinity of Christianity. Blinded by the dazzling lights of error and unbelief, thousands never outgrow the narrow limits of human greatness, and oppose Christ's teachings with hostile defiance, as Herod opposed Christ Himself; other thousands will, in all faith and humility, fall down before Christ in humble adoration, as the ruler did in today's Gospel. The Christian religion ever and at all times will remain the religion of the people, which embraces all ranks and conditions of men, rich and poor, learned and unlearned —the world-religion which unites all nations and peoples of the earth in the one, same love of Jesus Christ, the cornerstone of the world and of the history of mankind.

## TWENTY-FIRST SUNDAY AFTER PENTECOST God's Mercy Towards Sinners

By Bertrand F. Kraus, B.A., S.T.B., M.A.

"And the lord of that servant, being moved with pity, let him go and forgave him the debt" (Matt., xviii. 27).

SYNOPSIS: Introduction: The example in the Gospel inspires us with greater confidence to approach the King of kings and beg Him to remit our debt of sin.

I. God patiently waits for sinners.

II. He not only waits for, but even seeks them.

III. He forgives all sins, no matter what the quantity or the quality.

IV. The only condition He places is that the conversion be sincere.

Most consoling is the truth that our Divine Saviour offers us for our consideration in this morning's Gospel. He likens Himself to a king who is moved with pity at the earnest pleading of his servant, and generously remits the heavy debt that he owes. We, the servants of the Kings of kings, are thus made to feel a greater confidence in approaching our Lord and Master and begging Him graciously to forgive our enormous debt of sin. And gracious and merciful, patient and plenteous in mercy (Ps. cxliv. 8), He indeed shows Himself to be to all who respond to the call of grace and return repentant to Him whom they have spurned.

#### GOD PATIENTLY WAITS FOR SINNERS

God displays His boundless mercy towards sinners by the admirable long-suffering with which He waits for them, and the ineffable sweetness He shows in taking them back. The Gospels record many such cases, and the lives of the Saints offer us countless examples which give substantial proof to the words of our gracious King: "I desire not the death of the wicked, but that the wicked turn from his way, and live" (Ezech., xxxiii. 11). Take the example of Mary Magdalen, the public sinner. What a shocking life of sin she had led for years! And yet, moved by grace, she cast aside all feeling of human respect, and threw herself at the feet of our Lord. The tears of repentance, pressed from a contrite and lovefilled heart, streamed from her eyes. And with them she bathed the feet of Jesus, using as a towel the lovely hair that she in her pride had used in the service of sin. Long had our Lord waited for this sheep gone astray, and now, when she returned, He did not spurn her. Nay, rather He defended her against the attacks of those who were violent in their condemnation. St. Mary of Egypt followed in the footsteps of the sinner Magdalen, but imitated her also in her earnest repentance, and became a great saint. God indeed acts towards us sinfully stubborn children like a loving Father. With a father's tenderness and patience He waits for the return of His prodigal children, and, not content with merely receiving us, He showers abundant graces upon us: "Bring forth quickly the first robe, and put it on him, and put a ring on his hand, . . . and bring hither the fatted calf, . . . and let us eat and make merry: Because this My son was dead, and is come to life again: was lost, and is found" (Luke, xv. 22-24). And no longer will He remind us of our misdeeds: "He will cast all our sins into the bottom of the sea" (Mich., vii. 19).

### OUR LORD SEEKS SINNERS

But, not content with waiting for the sinner to return of his own accord and beg the forgiveness which He is so willing to grant, our gentle Lord chooses to seek him. Like the good Shepherd, He goes to look for the lost sheep, "for the Son of man is come to seek and to save that which was lost" (Luke, xix. 10). Or, again, like the woman who diligently searched everywhere for the lost groat, her

heart filled with solicitude and sorrow, our kind Saviour seeks us, calling to us tenderly. With love He begs us to return, and promises to take us back (Jerem., iii. 1). It is with truth, then, that St. Ephrem exclaimed: "Before the petitioner knocks, O Lord, You open. Before he prostrates himself, You stretch forth Your hand. Before He bursts into tears, You overwhelm him with Your tender mercies." My friends, God calls us. Let us heed His voice and respond to the call of grace. For God will take us back and grant us forgiveness, since, as St. Augustine assures us, He is more willing to grant pardon than the sinner is willing to accept it.

#### ALL SINS ARE FORGIVEN

God will take back the sinner, no matter what the crime, no matter how many the sins; for "if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool" (Is., i. 18). St. Paul, who persecuted the Church, obtained forgiveness. St. Peter, denying his Master, the murdererthief on the cross, the unjust Zacheus were pardoned. Have we any reason to despair? Have we any reason to believe that God, who showed abundant mercy to these sinners, will not pardon us? No! God in His mercy is the same now as He was then, for God does not change (Mal., iii. 6).

#### ONE CONDITION: SINCERE CONVERSION

Only one condition does God make. He expects the sinner to be sincere in his repentance. And this condition is most reasonable and just. If someone has offended us, we also are ready to forgive, provided the culprit is sincere when he begs pardon and promises amendment for the future. But, if he is not sincere, it is but natural that we suspect his promise that he will cease to offend in the future. God does the same with us. He admonishes the sinner to "forsake his way, and the unjust man his thoughts," and asks him to "return to the Lord, who will have mercy on him" (Is., lv. 7). Otherwise forgiveness cannot reasonably be expected. Nor is it given: "Unless you do penance, you shall all likewise perish" (Luke, xiii. 3). So understand me well. God is willing to forgive all sinners, but the sinner must be truly repentant. Cain was a sinner, but refused to repent. Hence, God could not pardon him. The sinners who perished in the deluge, the inhabitants of the cities of the plain who were destroyed by fire, Judas—yes, hosts of others, what became of them? They refused to do penance and were lost. But not a single instance can you find of a sinner whom God has rejected after he has returned to his Lord and Master filled with sincere sorrow for sin.

All of us are sinners in the sight of God. We have many imperfections, many blemishes on our soul. Let us make haste, then, to remove these stains with heartfelt tears of sorrow, rending our hearts, and turning to the Lord our God, mindful that He is rich in mercy (Joel, ii. 13). And the means are at hand for us to use: sincere contrition, a firm purpose to amend, a frank confession of our sins. Then God's mercy and grace will be showered upon us in sweet abundance, and we shall obtain for our souls peace here and hereafter.

# TWENTY-SECOND SUNDAY AFTER PENTECOST

#### Church and State

By P. J. Lydon, D.D.

"Render, therefore, to Casar, the things that are Casar's and to God, the things that are God's" (Matt., xxii. 21).

SYNOPSIS: Introduction: False views on the subject.

- I. (a) Divine origin of all power.
  - (b) Obedience necessary.
  - (c) Relations of Church and State.
- (a) Religion imposes definite obligations which often run counter to State laws.
  - (b) In conflict of the two, we obey God rather than Cæsar.
  - (c) Religion is primary; everything else is a means to man's spiritual welfare.

Conclusion.

We are living in an age when many are losing or have lost sight of the claims of God on us as individuals and as a nation. Four hundred years ago, the so-called Reformers set aside the authority of Christ's Church in teaching and ruling with the result that private opinion was substituted for the old rule of faith. Small wonder, then, if today we see confusion of ideas on many matters on which the Catholic Church has a clear and definite answer. Outside the

Church today, we find two extremes of opinion: according to some, nothing counts but the great, omnipotent State from which, they say, we derive all our rights; according to others, we must reduce the sphere of authority so that the individual will be as free as possible from all regulation by others.

#### AUTHORITY DIVINE

Let us dwell today on what the Christian teaching has to say on civil and religious authority. The pagan Empire of Rome in which Christianity was preached by the Apostles, looked with fear and suspicion on the new religion just as modern pagans do. For pagans, the State was everything; there was nothing higher, nothing more majestic. However, they found the Christians unwilling to comform to this idolatry of the Empire; there was One who ruled all empires and from whom came all power; our allegiance to the Empire, they said, cannot make us forget our duties to God; we can be loyal to the State only in those matters which do not imply disloyalty to God. They taught, as we teach now, that all lawful authority comes from God as the Author of man. There is no reason outside the will of God why one man should command another. Hence, St. Paul says: "Let every soul be subject to higher powers: for there is no power but from God: and those that are ordained of God" (Rom., xiii. 1). Civil authority, then, is in itself from God, but the form of government depends on the will of man. The Church is indifferent as to whether an emperor, a king or a president rules, provided that his rule be according to reason.

#### OBEDIENCE NECESSARY

Obedience is necessary for public order and prosperity. The Church teaches that civil rulers are to be obeyed in all their just enactments; many civil laws are binding in conscience under sin; some are only penal, as, for example, tariff laws, those requiring citizens to secure an auto license, etc. Most theologians teach that a just tax law is binding in conscience.

The facts of history show, however, that rulers have not always observed justice and reason in their government of peoples. The Church is an independent, spiritual society, and cannot be lawfully

hindered in her work; citizens have natural rights which no government on earth can validly set aside. Both the Church and individual citizens have been and in some places are persecuted. A law that does not conform to right reason is no law, but a form of tyranny. The Penal Laws of Queen Elizabeth, the brutal assault on human rights now to be witnessed in Mexico, recall the days of Nero in ancient Rome.

#### RELATIONS OF CHURCH AND STATE

Pope Leo XIII proposed the common Catholic teaching when he wrote that God established two great, independent authorities on earth: the Church in all that concerns the moral and spiritual welfare of man and the State in all that deals with the material and temporal good of society. The Church is superior in dignity because of her object, which is spiritual and eternal, but the Church does not lay claim to any purely political power. In purely political matters, the State is independent. Normally, there should be the same close harmony between the two as exists between the soul and body in man; each has its proper function, but one should aid the other. When we say that there should be a union of Church and State, we mean that the State should always observe Christian teaching, and never pass laws contrary to this teaching; it should look upon Christ's Church as the only lawful exponent of the Gospel. It does not mean that ecclesiastics would dictate in purely civil matters, or that Statesmen would become sacristans. In the Middle Ages, the public law of Europe gave the Pope certain powers as arbiter between nations. which, otherwise, he would not have possessed. But, in a country like the United States, where for a long time various religious bodies have existed, the Catholic Church does not ask for recognition as the State religion; it would be unreasonable. She asks for fair play and no favors.

#### Religion is Definite

A Catholic, then, must obey God and men; he must never neglect his primary duty of religous adoration and reverence. His Catholic conscience will be his guide, and this conscience will never teach him disloyalty to the lawful commands of civil rulers. The late war is proof enough of this. There is a danger, however, that we may

become infected with the views of those who look upon religion as something vague, sentimental and superstitious, and not to be considered for a moment when the civil law enacts something opposed to its teachings. For example, our religion teaches us that our children must receive a religious education in schools erected for that object. There are Catholics who wish to appear broad and patriotic, and are ashamed of what they call our narrowness. Their children. they say, must be in the social swim; they must be in a position to seize the prizes of life, and so they send them to schools where their religion is ignored and often misrepresented. The first schools in this country were religious schools, and their product laid the foundations of the Republic. We cannot render to God the things that are God's, if we violate our consciences as Catholics. Our people cannot lawfully take advantage of the divorce laws of the country without turning traitors to their religion; they cannot make compromises regarding the Catholic education of all the children of mixed marriages without sin; they cannot allow themselves the license of reading dangerous books and magazines that attack the foundations of faith; to do so is to give all to Cæsar and the world and turn their backs on God.

#### RELIGION IS PRIMARY

Religion is the bond that binds man to God. When we use reason alone in seeking to know God's will and follow it, we practise natural religion. But, we have more than reason to guide us. Christ is our Guide, and His Church is His agent, in making clear to us the meaning of His message. We are not guessing at this; we are certain of it. Now, our Catholic Faith tells us that the most vital interest of man is his soul and its eternal happiness. Money, pleasure, honors, the State itself, are only means to that great end—the spiritual welfare of each individual. They are not ends in themselves. To look upon the State, as some modern statesmen do, as the supreme thing in life, is to fall into a gross error. The State is for us, not we for the State. If we banished disease, poverty and war from society, we should be worthy of much praise, but we would not have done anything worthy of heaven if we meanwhile left God out of our reckoning. We hear much of brotherhood and benevolence today,

but this may be all pure naturalism. It often lacks the Christian spirit and motive. Real Christian love of our fellow-man is based on and presupposes love of God in the first place.

Religion is, first, a service of God, and then only a service of man. "Love the Lord thy God above all and thy neighbor as thyself." This is the sum of true religion. To love God is to love those whom God loves; to love God is to hate what God hates; to love God is to do His known Will; to love God is to believe His word in spite of human pride and passion; to love God is to accept His Church as our guide and to obey those who are lawfully placed over us in all things not forbidden. "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's."

#### Book Reviews

#### FRANCISCAN MYSTICISM

Father Dobbins' study of Franciscan mysticism\* was presented as a thesis for an Oxford Research Degree, and won the Oxford crown, At the suggestion of Rev. Felix M. Kirsch, of the Capuchin House of Studies at Washington, it was published as No. 6 of the growing series of Franciscan Studies, of which Father Kirsch is Editor-in-Chief. These facts vouch for its high character in the academic field: as a profound study of St. Bonaventure, it deserves a high place among the presentations of mystic and ascetic theology, in which department Pope Leo XIII declared that the Seraphic Doctor was facile princeps. "Oxford," says Father Alfred Barry, O.M.Cap., in his Preface, "wisely recognizes that the day of the mystic is not over, and by her approval of a further examination of the theological wells of the thirteenth century she seems to be anxious to recover some of the sources of her mediæval greatness." Among the brethren and contemporaries of St. Bonaventure of whom Oxford is still proud, may be mentioned Adam Marsh, Roger Bacon, Duns Scotus, Richard Middleton and William Occam.

The work under examination is not, however, a mere reminiscence; it is a careful scrutiny of the spiritual phases of St. Bonaventure, and an exhaustive heuristic of the fountains of his teaching. The Opuscula are best known to the ordinary reader, for who has not at least dipped into De Sex Alis Seraphim, or into the Incendium Amoris? What priest has not sensed the sweetness of the Transfige in his Thanksgiving after Holy Mass? But, as Father Dunstan notes, in the writings of Bonaventure there is no sharply drawn line between dogmatic, moral, ascetic and mystical theology, such as is met with in modern manuals. Hence, to penetrate into his system, it is necessary to examine all his works. All are directed towards one end, the arousing of Divine Love and the desire of attaining to mystic communion with God. He has left no "Summa Mystica"; although he has well-defined views on the subject of mystic experience, there is little trace of his personal religious experiences in his works. While not an intellectualist, his is the objective attitude of the Scholastic. He is ever the Doctor Seraphicus, eager to discover the practical applications of the Christian Mysteries.

The Neo-Platonism which left its mark on the early Christian

1359

<sup>\*</sup>Franciscan Mysticism: a Critical Examination of the Mystical Theology of the Seraphic Doctor, with Special Reference to the Sources of His Doctrines. By Dunstan Dobbins, O.M.Cap., B.Litt. (Oxon). (Franciscan Studies: No. 6, Joseph F. Wagner, New York City).

Fathers, influences Bonaventure only through them. He is only indirectly indebted to Plato and Plotinus. But his debt is none the less real. He has learned of them through Origen and Augustine: in Cassian and Gregory the germ of his Imitatio Christi can be found. But the most immediate influences upon Bonaventure were Anselm and St. Bernard and the spiritual tradition set up by St. Francis of Assisi. In contrast to St. Francis, who repudiated monasticism, St. Bonaventure monasticized his Order to no small extent. Francis refuses to see the worldly wisdom of large and well appointed houses for the Friars; Bonaventure, in deference to such worldly wisdom, forcibly defends them.<sup>1</sup> The task of linking the spiritual principles of Bonaventure with those of Francis presents difficulties. At first sight, the two seem diametrically opposed: Francis the simple, the poetic, who called for the observance of his Rule, leaving it to the individual conscience to dictate to what extent it was binding: Bonaventure the legalist, trained in the science of the Schools, getting beyond the conditions of the more perfect group of beginners surrounding St. Francis, and utilizing studies to supply what the earlier ones drew from their constant communings with God. Bonaventure solved the problem of poverty by the doctrine of use: the Friars were not to be the owners of property, either corporately or individually; only the simple use of houses, lands, libraries and all other things was allowed them; ownership was vested in the Holy See. Thus was Francis' simple Rule made to fit the needs of an organized body.

The prime issue of this study, however, is not the legislative work of Bonaventure; the problem of mysticism—and more particularly of Franciscan Mysticism, in which field Bonaventure is the great master —is uppermost. At the present time, Catholics and non-Catholics alike are centering their attention on the problems connected with the mystic life. The pages of popular as well as scientific journals are replete with discussions of it. At the Sixth International Congress of Philosophy (Harvard University, September, 1926) an entire section was devoted to its discussion, and the mere mention of the occurrence of "mystic phenomena" is sufficient to attract the attention of thousands of people and to fill columns in the daily press. The East and the West are offering their systems; India and China are competing with the delvers into Psychic Research. It is with difficulty and not without danger that the earnest Christian attempts to draw from the unique experiences of the Saints anything which he may sanely adapt to his personal wants. It is with a sense of relief, and with due appreciation

<sup>&</sup>lt;sup>1</sup> Father Dunstan here (p. 31) refers to *Determinationes Quæstionum*, II, Q. xv, tit. 8, p. 567: "His de causis magis diligimus magnos conventus quam parvos, videlicet, quia maior disciplina potest ibi servari, etc."

of the courage of the author, that we examine the pages of this carefully made and fearlessly scientific study of the sources and doctrines of the most eminent of Christian writers on the subject.

The questions raised by present-day psychology are not dealt with by the Saint in the terms and language of our time. In speaking of mystic prayer, Bonaventure nowhere has in mind any state which can be attained by purely natural effort. The assistance of God is always necessary. The contemplation of the traces of the Creator in the material universe, the truths concerning Him at which the intellect is able to arrive, are but the beginning. The love of St. Francis himself for creatures is no mere pious sentimentality: they are loved as creatures of God, symbols of Divine Beauty, which through the mystery of the Incarnation lead to God. With Bonaventure, Christ is the way and the gate; nor can he be included among the number referred to by Herrmann,2 when this author assumes that Catholic piety, when it reaches its highest point in the attainment of God, puts aside Our Lord Himself. The Cross must enter in, not only by way of mediation, but by the actual experience of suffering: to the mystic, suffering is not a mystery, but an experience. "To go beyond this," says Father Dunstan, "and to comment upon the nature of the illumination they claim as a result of their endeavours to follow Christ so closely, is not within our power." He quotes with approval the words of Watkin: "It is possible to be a mystic philosopher in an armchair, to be a mystic only on the cross."

With the appearance of the works of Saudreau<sup>3</sup> and Poulain<sup>4</sup>, a dispute on certain phases of mysticism arose in Catholic schools which continues to the present time. This dispute covers three chief questions:

- (1) Are all Christians called to the mystic life—i.e., will all Christians have mystic experiences in this world, if they correspond perfectly to the graces which God offers?
- (2) Should mysticism be distinguished into "acquired or active contemplation" and "infused contemplation," or should this distinction be neglected entirely?
  - (3) Does the prayer proper to the mystic life, or the mystic state,

<sup>&</sup>lt;sup>2</sup> "The Communion of the Christian with God" (trans. by R. W. Stewart, London, 1906, p. 30).

The principal work of Very Rev. Canon Auguste Saudreau is "La vie d'union à Dieu, at les moyens d'y arriver d'après les Grandes Maîtres de la Spiritualité." This appeared in 1900. The quotations in "Franciscan Mysticism" are from the edition of 1921. An English translation from this edition has just been made by E. J. Strickland (New York City). See review in *Thought* (June, 1928, p. 147), by Francis E. Keenan, S.J.

<sup>4 &</sup>quot;Des grâces d'oraison," by Aug. Poulain, S. J., appeared in 1901. An English translation from the sixth French edition was made by Leonora L. Yorke Smith (St. Louis, Mo.)

include the exercise of certain "spiritual senses," "presence of God felt," "experimental experience of God's action in the soul," etc.

To the first of these questions, Saudreau answers affirmatively; Poulain says: "Strive as I may . . . I shall not succeed in a low degree or momentarily" (Eng. trans., p. 2). With regard to the second question, Saudreau rejects these terms altogether; he maintains that there is not a trace of this distinction among the masters of the mystic life. Poulain identifies acquired contemplation with the prayer of simplicity, and places it as intermediary between meditation and the mystic state. Scaramelli accepts the distinction. We may note that, in Saudreau's exposition, all mystic prayer is infused; yet, the mystic state is one which every Christian may hope to achieve. Poulain will not admit that infused contemplation is a gratuitous grace (gratia gratis data): it is given as an auxiliary grace to sanctifying grace.

Saudreau's answer to the third question is a denial that the spiritual sense or the experimental experience of God's action in the soul are characteristic of or necessary for the mystic state. Poulain holds that these experiences are fundamental; that the soul possesses intellectual spiritual senses, having some resemblance or analogy to the bodily senses; he gives their number as five.

Father Dunstan gives us the replies of St. Bonaventure to these queries. To the first, the answer is that between the two extreme views-viz., that even those who recite the Our Father with devotion are mystics in reality, and the opposite, that the mystics are a class absolutely apart under a distinct economy of grace—there is a medium in the doctrine of Bonaventure (cfr. p. 47 sq.). Mysticism is the realization of the inherent possibilities of grace. Continual effort is needed: the soul in this life is never wholly removed from the exercises of the Purgative Way. Yet grace leads the soul along a path mapped out by Divine Law. If the mystics are a class apart, it is not because God has willed it so; they are mystics simply because they have heroically determined to make of their whole sojourn upon earth a veritable pilgrimage to God. Let the soul faithfully travel along this way of continual spiritual development, and the inherent possibilities of grace will be fully realized. There is no special vocation to the mystic state: it is a state offered to all (p. 132).

There is no trace of the distinction between infused and acquired contemplation in any of the genuine writings of Bonaventure. The conclusion of Father Dunstan is: "It seems only right to say that for Bonaventure the only state to which the term 'mystical' can in any sense be applied, is that which is now distinguished as 'infused'" (p. 132). Bonaventure must be ranged in opposition to those who regard true, or "infused," mystical contemplation among the extraor-

dinary gifts. It is a great gift, but not an essentially extraordinary one.

In a similar manner, Bonaventure is ranged on the side of those who find no special spiritual senses. "Bonaventure knows of no faculties which can be described as they are in modern treatises" (p. 140). A good part of Chapter II is devoted to a refutation of the whole idea of spiritual senses as special facilities. Not only are they foreign to Bonaventure, but no advantage is to be gained by their introduction. In view of the Seraphic Doctor's teaching of the gifts of Understanding and Wisdom, they are superfluous and even misleading. This is said to be the usual teaching of the mystics. Whether or not we agree with the conclusions of Father Dunstan (in view of the manner in which Bonaventure refers to the response which the Divine Delights make to the sense demands: "suavitas mea, dulcedo mea, odor meus, habens omnem dulcedinem et saporem"), we must attach great weight to his opinions. He probably has not spoken the final word, nor should we look for it in such a work as this. He has given us a clearcut exposition: his arguments must stand, or be refuted by others just as scientifically presented. AUGUSTINE WALSH, O.S.B., Ph.D.

#### TWO AMERICAN CARDINALS

Two commandments sum up the whole law, the Lord Himself said: "Thou shalt love the Lord thy God, and thy neighbor as thyself." During life men's relations to the Lord are so personal and sacred that comparatively little can be said about them, but the observance of the second commandment in the care for others is a matter of history that can be told in detail. These two memorial volumes to the Cardinals of New York and Philadelphia\* illustrate particularly this fact, and tell the story of what they have done for the benefit of others.

The Parish Visitors—themselves a favorite religious congregation of the Cardinal Archbishop of New York, because they are devoted in a very intimate way to the care of the poor in the great city—have told very well the story of the life-work of the "Cardinal of Charities." We hear much of social service at the present time, and comparatively little about charity. Some people actually seem to think that there is an innuendo of humiliation about the exercise of charity, but the Cardinal of New York has emphasized over and over again the fact of how much the charity that is exercised towards those in need reacts for the benefit of the doer of it. Was it St. Vincent de Paul who said, "Unless the charity you do does

<sup>\*</sup>The Cardinal of Charities. By the Parish Visitors of Mary Immaculate (New York, 1927).—Official Jubilee Volume. Life and Work of His Eminence D. Cardinal Dougherty and History of St. Charles Seminary (1928).

more good to you than it does for the person for whom it is done, there is something wrong about your charity?" There is, of course, all the difference in the world between charity and philanthropy, and philanthropy may pauperize while charity lifts up. This is what "the shepherd of his flock"—as he prefers to call himself—in New York has often emphasized, and it is brought out here in the story of "The Cardinal of Charities."

The volume from Philadelphia is very different from that from New York, and yet it also illustrates very well how much these high dignitaries in the Church appreciate the fact that the second commandment is like unto the first. Perhaps some people may be inclined to think that the Church is copying the fashion of the moment in thus emphasizing what is social service under another name, but it must not be forgotten that, when what used to be called the Reformation—the religious revolt in Germany in the sixteenth century—took place, a great many of the "reformers" insisted that good works meant almost nothing, while faith was the one essential for salvation. The Church, however, has always held that the second commandment is like unto the first, and charity has been the watchword, and such it has been indeed in the lives of the Cardinals of both New York and Philadelphia.

There is scarcely a phase of Catholic life organized for the benefit of others—and especially of those in great need—to which Cardinal Dougherty has not made distinct contribution by sympathetic recognition. His wide experience in three dioceses in various parts of the world and in the Archdiocese of Philadelphia has given him an outlook on things Catholic which enables him to appreciate very thoroughly the essentials and distinguish them from the less important details of Church work. It is extremely interesting to find, for instance, that the Rt. Rev. Msgr. William Hughes, Director of the Bureau of Catholic Indian Missions, has a chapter in this volume on Cardinal Dougherty as a friend of the Indians, while the Rev. J. B. Tennelly, Secretary of the Commission for Missions among the Colored People and the Indians, proclaims the Cardinal-Archbishop of Philadelphia the benefactor of the negro. On the other hand, the Vice-President and General Secretary of the Catholic Extension Society pays a tribute to him as a missionary bishop. Where the need is the greatest, there he is readiest to help.

When I tried to tell the story of our American cardinals at the time of the Eucharistic Congress, I quoted Cardinal Mercier's expression: "The ideal is not a dream but your practical duty of every day." And I suggested that our American Cardinals have all been men for whom this maxim of practical idealism is exemplified very thoroughly in their official and personal activity. These two volumes are variants on this theme

JAMES J. WALSH, M.D.

#### THE FEMININE TOUCH IN LITERATURE

Even the most hardened materialist has one good reason for holding that women ought never to become like men. That reason is the "feminine touch"—which, whether sublime in the case of St. Teresa, or touching in the case of the poor woman whose one flower-pot is used to advantage in brightening up a bare room, is something to which the mere male cannot attain. I think that Enid Dinnis as a storywriter profits more by this "touch" than by any other gift. She has, of course, always something like a story to tell, and the fact that her narratives are always shot through with the simple beauty of her Catholic faith makes them more interesting and satisfying than they could otherwise be. But the touch is the thing. Here for instance is the affair of the man who once upon a time thought he saw a fairy on Peckham Rye. As a matter of fact, it was a curiously ill-clad celluloid doll, which a little girl was trying to find with the help of St. Anthony. She succeeded, amidst complications of character and other things which amuse as well as instruct the reader in human nature. There is the strange adventure of the man who was sent to purchase an ass for Father Forbes' Christmas Crib, and who carried out his commission with important attendant results. There are everso many other matters in this collection of short tales. I can draw attention to one more only—an explanation of the relation between Fra Ricardus and printing plus obedience. This is a good example of the historical short story written in a gentle, humorous key. Every Catholic reader will find the little volume a treat and a change. Perhaps the level is not quite so high as that attained in some of Miss Dinnis' earlier volumes, but it is satisfactory nevertheless.

Sister Eleanore is both a teacher of college girls and a writer with a remarkable gift for talking in the vein of children. She has, as yet, not altogether discovered the second fact, but I am hoping she will sooner or later, and so grow into her real vocation. Meanwhile I hasten to add that "Certitudes," a volume of essays, is notable precisely because it contains so many points of view and expressions which children—of the type slightly remote from the nursery, of course—would approve of and enjoy. This is true not only of a fine essay on Longfellow and a fairly satisfactory one on how to introduce little ones to the Saints, but also of a good half of the optimistic treatment of sentimentalism and other topics. Here is the mind of a religious whom contact with holiness has made to

<sup>&</sup>lt;sup>1</sup> Travellers' Tales. By Enid Dinnis (B. Herder Book Co., St. Louis, Mo.). <sup>2</sup> Certitudes. By Sister M. Eleanore (D. Appleton and Co., New York City).

feel that life is good and, beyond that, enjoyable. I confess to nothing more than a tolerable liking for such essays as were obviously class-room lectures in their earlier stages. There is a lot of good stuff in them (and some of it has the real feminine touch), but there is also a considerable amount of mere guess-work. I wish that Sister Eleanore would find out how good she is at the kind of writing she was born to do. It is rather difficult to refrain from feeling that, if she did, she would stop adventuring into that realm of criticism which she is altogether too good and too lovable to master. All that having been said, let us add that "Certitudes" will find its way about for the reason that many people will rightly enjoy Sister Eleanore's style and nobleness of mind.

G. N. Shuster.

#### Other Recent Publications

Roma Sacra. Essays on Christian Rome. By William Barry, D.D. (Longmans, Green & Co., New York City).

A new book by Dr. Barry is always welcomed by the reading public which appreciates literary excellence. His prodigious erudition, judicious treatment, excellent judgment, and impartial conclusions make the perusal of his works both enjoyable and profitable. His diction is so elegant, his mastery of language so perfect, that the reader revels in an exuberance of classical English on every page. Some years ago, the literary critic of a periodical noted for its purity of style and delicacy of expression thus appraised his volume on Cardinal Newman in the *Literary Lives*: "A surprising book, that will arouse thought and discussion and which will stand by its literary quality. Interesting from cover to cover and written in English that Newman himself would not disown." The variety and depth of his knowledge have enabled him to write on a multiplicity of subjects, historical, theological and literary, and in every field he has won the praise of the most exacting critics.

The present volume should be as popular as his previous works. At first sight, it might appear a series of somewhat disjointed and disconnected articles with no bond of unity, reprinted from *The Dublin Review*. A cursory glance at the apparently dissimilar titles seems to strengthen the opinion, as the chapters treat of such heterogeneous topics as "The Unknown Plot," "The Holy Latin Tongue," "Our Holy Bible," "The Liturgy of Toledo," "Pope and Emperor," "The Angelic Doctor," "The Gold of Dante," "Francis Thompson's Life of St. Ignatius," "Catholicism and the Spirit of the East." A closer perusal, however, reveals that all the essays deal with one grand chapter in history, which welds them into a perfect whole, and explains clearly the author's purpose. Every article is complete in itself, yet the bond of unity between all is so maintained, that at the

conclusion of the book the reader realizes that the raison d'être of the work is to show the power and majesty of the Church of Christ. To make comparison between the different essays would be invidious, yet it seems to the reviewer that those dealings with St. Thomas, Dante and Francis Thompson will appeal most strongly to the ordinary reader. Yet, here again the supposed hiatus disappears, and he will not be satisfied until he has read the remaining essays. Such a course is necessary to follow the trend of the author's mind.

As in his other volumes, the present book displays a wealth of knowledge and a passion for accurate research work. His classical, literary, historical and biblical references are especially valuable and interesting, and may incite the reader to follow in his footsteps and to cultivate his literary virtues. His boldness and fearlessness are apparent in his habit of appropriating and correcting hostile views of opposing authors. This is especially patent in his essay on Dante in which he proposes the question: "How much in the structure and conduct of the 'Divine Comedy' was derived from Islamic sources?" With his usual moderate, though orthodox methods, he simply affirms the conviction that "Dante's unique worth as the supreme Christian and Catholic poet remains unaffected by the disclosures of any possible sources upon which he drew. In this, as in so much else, he resembles Shakespeare."

The praise and approval which greeted these essays when they appeared in *The Dublin Review* are harbingers of the future reception that await the collected papers, and bespeak for the book the same hearty welcome. Although a strong Catholic sentiment permeates every chapter, it is not essentially a Catholic book. It is a work for every lover of historical truth and every admirer of literary excellence. Catholics will be stronger in their faith after reading these well-written, well-authenticated treatises, and non-Catholics will be disabused of many prejudices, acquired through heredity or environment. Every devotee of good literary taste should read and appreciate this sterling work.

T. P. P.

The Archbishop's Pocketbook. By Herman J. Heuser, D.D. (P. J. Kennedy & Son, New York City).

My clerical friend, unless you have a few hours to spare and a desire to know the inner life of an Archbishop, do not read "The Archbishop's Pocketbook," by Dr. Heuser. But if you would be entertained, would become acquainted with the multifarious duties of a prelate, would meet his friends and co-workers, would listen in on their conversations, debates and discussions, and be edified and instructed in the bargain, then by all means procure a copy of this work, compose yourself for a few profitable hours, and begin to read. The smiling and honest, yet officious and alert Tom Burns—the Archbishop's Valet and the Cathedral Sexton—is the first you will meet, and he it is who displays to you the contents of the Archbishop's Pocketbook. You meet, too, the genial and democratic Fr. Martin, the former Chaplain of St. Catherine's and present Vicar-General, whose words and opinions will give you food for thought. The blunt Fr. Bruskins

and the smiling Fr. McCabe will be among those whom you will encounter within the pages of this book. Of course, all are the fancies of Dr. Heuser, by means of which he expresses himself on topics that are of interest to the clergy. His criticisms and ideas are well worth perusing, as readers of other works of Dr. Heuser well know. Would that this volume would be carefully read by our clergy! Reflection upon its contents will be a distinct advantage to any cleric.

Baptismal Fonts. By E. Tyrell-Green (Society for the Promotion of Christian Knowledge, London, England).

The Society for the Promotion of Christian Knowledge has added to its list of "Historical Monuments of England" another book, which deals with the subject of "Baptismal Fonts." Its author says the work "is an attempt to classify and illustrate the Fonts of England and Wales." Judging from a survey of the volume, we think the attempt of the author has been quite successful, for he presents to the archeologist and the antiquary alike a publication that is a source of delight. Consisting of 10 chapters and 102 illustrations, the work begins with a treatment of the archeology of Baptism, and demonstrates in later chapters the origin and development of Fonts, regarding them from the viewpoints of shape, ornament, design, and material. Chapters on Wooden Fonts, Fonts of Metal and Inscribed Fonts, close the volume. The subject is carefully handled and presented in a style that is pleasing.

This work is far from being a scientifically dry-as-dust exposition of Fonts. On the contrary, it is sufficiently interesting to engage the attention even of those who are not specially interested in such subjects.

The Blessed Virgin Mary. By Virgilius H. Krull, C.PP.S. (M. A. Donohue, Chicago, Ill.).

Fr. Krull's present work is a small volume on the life of the Blessed Mother intended for daily use in May Devotions. These treatments of the various phases of the Virgin's life are gathered from Patristic Literature, the Bible, Ancient Tradition, the Decrees of the Church, and History. The reading of "The Blessed Virgin Mary" is calculated to inspire one with a greater love of her through whom all blessings flow to us.

Theologia Moralis Universa. Auctore Camillo Colli-Lanzi. Volume II (P. Marietti, Turin, Italy).

This work occupies a middle place between the large courses of Moral Theology and the pocket manuals, since it summarizes the matter without making the treatment so lean that fuller volumes have to be referred to. It is, thus, very well accommodated to the needs of those who wish to make a review of theology or prepare in short time for an examination. The present volume deals with the virtues. Two more volumes are to follow, which will make a work of about 1500 pages.

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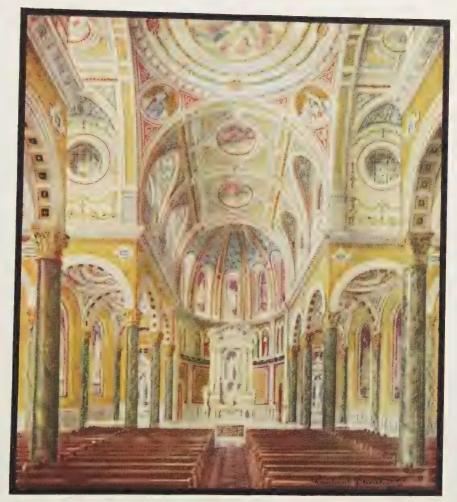
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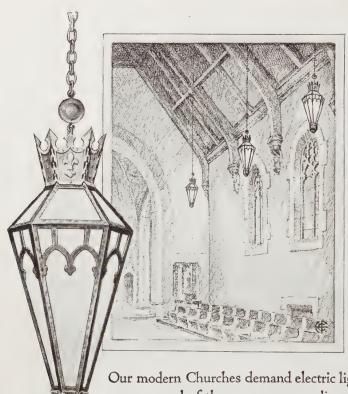
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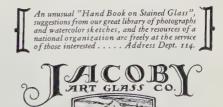


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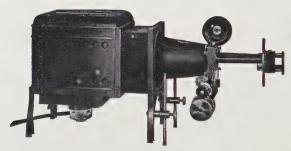
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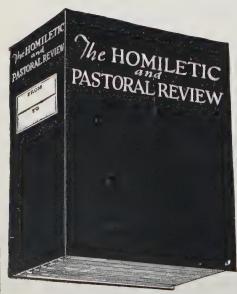
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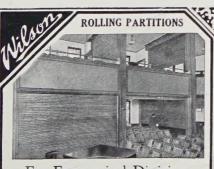
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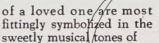
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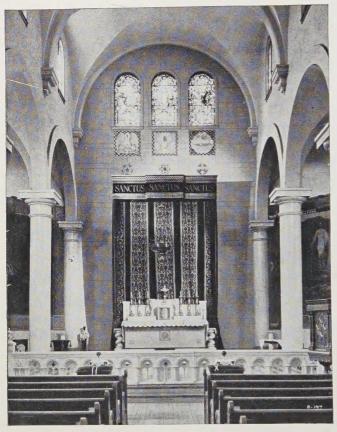
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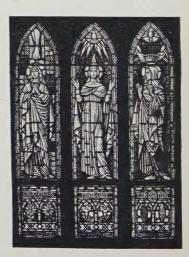
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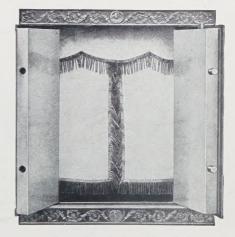
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